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The Three Ages of Progress.

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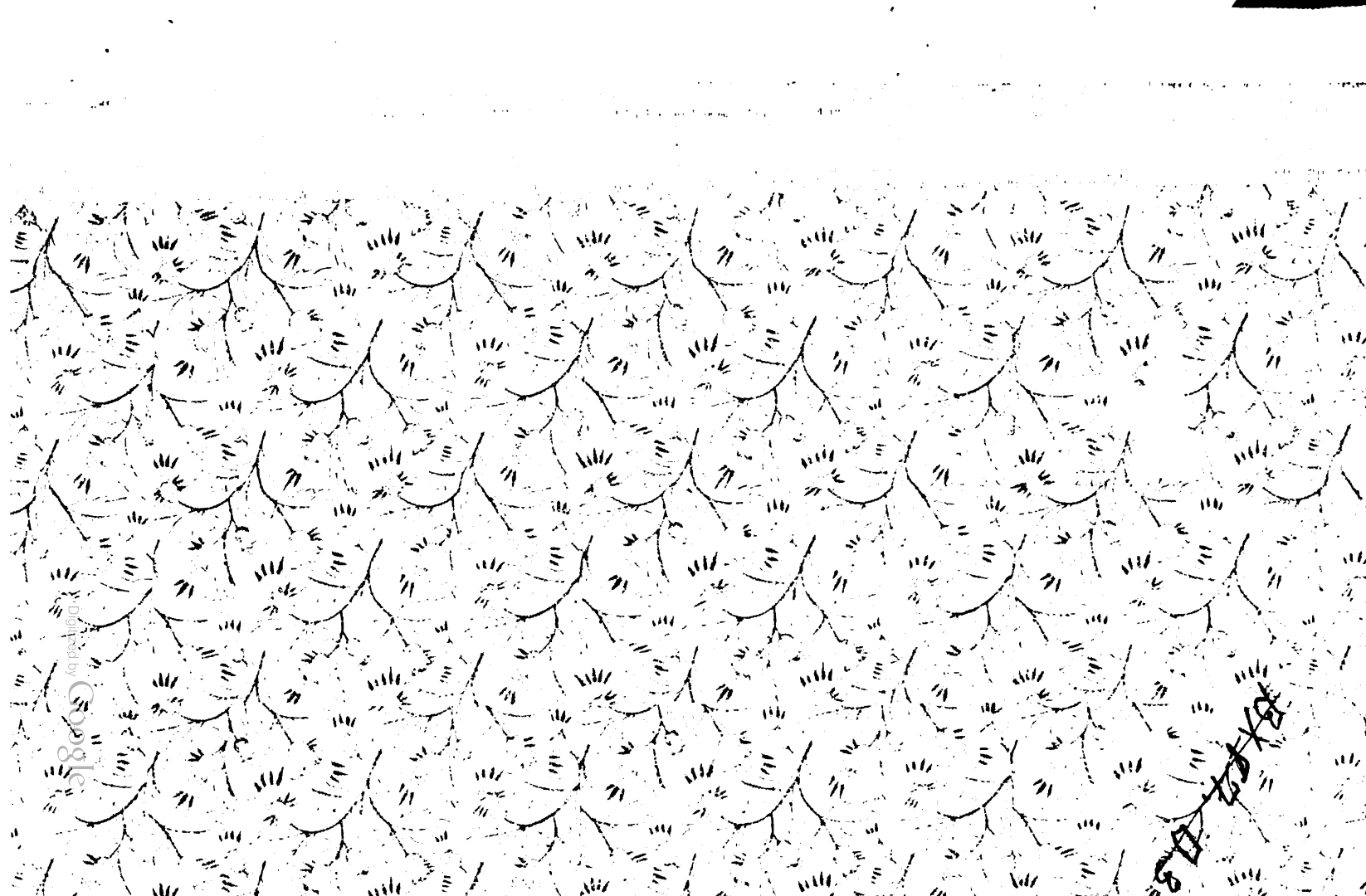

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THE

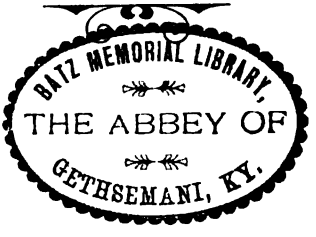
THREE AGES OF PROGRESS

BY

JULIUS E. DEVOS,

RECTOR OF ST. MICHAEL'S CHURCH, SPALDING, NEB.

With Preface by the Lord Bishop of Ogdensburg.



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MILWAUKEE, WIS.

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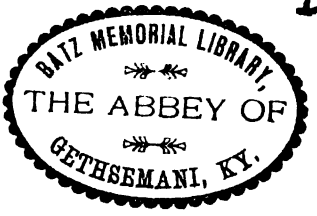

PREFACE.

THE book, presented by Father Devos to readers of Church history under the name of "Three Ages of Progres", is not a chronicle of events as its size might suggest, but it is a series of tableaux of the principal ecclesiastical events which have occurred in the world since the coming of Christ with an interspersion of philosophical considerations, from a Catholic standpoint, of their causes and their effects. The conspiracy against truth which originated with the Centuriators of Magdeburg has, during this century, received many mortal blows, not only at the hands of Catholics like de Maistre, Lingard, Stolberg, Hurter, Cantu, Rohrbacher, Veuillot, Gorini, Wouters, Jungmann, Brownson, Janssen, Parsons, Pastor and others, but from non-Catholics as well, such as Roscoe, Voigt, Gregorovius, Guizot and many more in the old country, and it is actually being pulverized by Starbuck of Andover on our side of the ocean. It is time therefore that Catholics take a more decided stand against the calumnies of their enemies, not only by defending the Church as they have always done, but by making positive moves against the hostile lines, carrying the war into Africa itself. This has become easier indeed since the illustrious Pontiff who so marvelously continues to hold the rudder of Peter's bark has proclaimed the "open door policy" in regard to the rich archives of the Vatican. Henceforth there can not

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only be no room in serious works for the invented bulls and grievances and tariffs and oaths which made the delight of anti-Catholic writers and lecturers, but the very original reports and communications from the enemies as well as from the friends of the Church to and with the Centre of Christendom, in all centuries, will bring out in their true light the victories and the defeats, the gains and the losses of Christ's kingdom on earth. And surely neither the Church at large, nor the Papacy, on which she is founded, will lose anything by this better acquaintance with the facts.

The author appropriately calls his book "Three Ages of Progress"; for progress indeed there has been and there is in the life of the Church. Progress, not in the newness of doctrines or in alterations of the constitutional organization of Christ's mystical body, or in more abundant communications of the Holy Ghost. "For who, when going over the history of the Apostles, the faith of the rising Church, the struggles and slaughter of the valiant martyrs, and finally most of the ages past, so abundantly rich in holy men, will presume to compare the past with the present times and to assert that they received a lesser outpouring of the Holy Ghost?" (Leo XIII, Testam Benevolentiae.) But the progress has been in a fuller understanding of the doctrines, brought about by the very denials of heresy and the consequent discussions and condemnations of errors against the once delivered truth; progress there has been in the practical application of the constitution given to the Church by her Founder; progress there has been in the larger extension of the Divine kingdom and the consequently greater number of its soldiers and of its citizens. Must not the whole creation finally acknowledge the sceptre of the incarnate Son of God? (I Cor. xv, 28.)

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All this the "Three Ages of Progress" places before the reader in a simple but attractive manner. For the proofs of the facts and the grounds of the deductions the student is to consult critical essays and ex professo histories; the ordinary reader will be satisfied with the knowledge of the portrayed events, which, he may rest assured, have been drawn from certified sources. The book is complete enough to make the Church appear, as she has been and as she is, the true continuation on earth of the Divine Teacher and Ruler of mankind, and to furnish arms with which to attack and defeat her enemies; it is not too large to prevent its admission into the humblest households and into all libraries, parochial and private. We wish it all success both for the sake of our holy religion and as a reward of his labor for its humble but learned and zealous author.

† H. GABRIELS,
Bishop of Ogdensburg.

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TABLE OF ERRATA.

Page 3, line 5, for "exist" read "exists".
" 4, " 3, " "Lavist" read "Taoist".
" 23, " "Delai" read "Dalai".
" 33, " "Tacism" read "Taoism".
" 15, " 15, " "principle" read "principal".
" 26, " "centuries extinction" read "centuries—extinction".
" 22, " 13, " "symstems" read "systems".
" 36, " 35, " "superceded" read "superseded".
" 37, " 15, " 'Aelid Capitoland" read "Aelia Capitolina and".
" 48, " 11, " "cause of the end" read "cause and the end".
" 54, " 12, " "*Dieleto*" read "*Deleto*".
" 60, " 24, " "principals" read principles".
" 65, " 26, " "dissention" read "dissension".
" 67, " 16, " "immensly" read "immensely".
" 73, " 8, " "governements" read "governments".
" 78, " 25, " "extermenated" read "exterminated".
" 83, " 3, " "on" read "in".
" 86, " 14, " "tne" read "the".
" 87, " 6, " "requeatedly" read "repeatedly".
" 89, " 1, " "seperatists" read "separatists".
" 92, " 39, " "Chrisitianity" read "Christianity".
" 95, " 14, " "Simondi" read "Sismondi".
" 96, " 32, " "everythink" read "everything".
" 97, " 27, " "effetually" read "effectually."
" 28, " "escablished" read "established".
" 101, " 7, " "fiourished" read "flourished".
" 111, " 33, " "who" read "whose".
" 127, " 31, " "fourtheenth" read "fourteenth".
" 135, " 3, " "Pashal" read "Paschal".
" 148, " 4, " "Thon" read "Thou".
" 8, " "childeen" read "children".
" 17, " "comparativey" read "comparatively".
" 27, " "Clement VII" read "Clement V".
" 150, " 14, " "Philipp" read "Philip".
" 153, " 29, " "allowd" read "allowed".
" 158, " 28, " "Three" read "three".
" 29, " "Fourteen" read "fourteen".
" 160, " 28, for "constition" read "constitution".
" 38, " "omong" read "among".
" 167, " 13, " "saps" read "says".
" 14, " Aeterni Patris".

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Page 174, line 26, for "occasition" read "occasion".
" 177, " 33, " "the" read "they".
" 180, " 4, " "sworn" read "sword".
" 185, " 35, " "knight" read "knights".
" 196, " 4, " "the" read "they".
" 201, " 18, " "Hetmit" read "Hermit".
" 202, " 28, " "Euroye" read "Europe".
" 203, " 8, " "the" read "they".
" 204, " 25, " before "the" insert: "in an excess of indignation put".
" 231, " 28, " "wrore" read "wrote".
" 235, " 23, " "Swingli" read "Zwingli".
" 236, " 6, " "Servatus" read "Servetus".
" 237, " 26, " "matyrs" read "martyrs".
" 240, " 10, " "exercice" read "exercise".
" 242, " 26, " "out-an-out" read "out-and-out".
" 254, " 23, " "cline" read "clime".
" 263, " 24, " "Llorentel" read "Llorente".
" 268, " 20, " "Armsdorf" read "Amsdorf".
" 271, " 22, " "Pork" read "pork".
" 274, " 29, " "Peotestant" read "Protestant".
" 280, " 13, " "Christians" read "Christian".
" 281, " 34, " "Apostels" read "Apostles".
" 282, " 21, " "Pamphlets" read "pamphlets".
" 32, " "Chsistians" read "Christians".
" 284, " 17, leave out "the Moluccas"; for "Cannibals" read "cannibals".
" 287, " 14, for "Evangelization" read "evangelization".
" 297, " 13, " "successfull" read successful".
" 301, " 25, " "veci" read "feci".
" 306, " 15, " "now" read "not".
" 316, " 24, " "slole" read "stole".
" 318, " 36, " "APOSTACY" read "APOSTASY".
" 320, " 25, " "Catolic" read "Catholic".
" 325, " 27, " "'68" "'66".
" 33, " "II" read "I".
" 327, " 17, " "be." read "be?"
" 333, " 2, " "destrution" read "destruction".
" 27, " "affairs" read "absolutism"; for "necessity" read "necessitarianism".
" 29, " "Pope" read "people".
" 334, " 19, " "the the" read "the".
" 26, " "of life" read "of".
" 336, " 19, " "establisbed" read "established".
" 24, " "Chiarimonti" read "Chiaramonti".
" 337, " 15, " "Jnly" read "July".
" 347, " 24, before "to" insert "and these".

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INTRODUCTION.

CHAPTER FIRST.

DEGRADATION OF THE WORLD.

> Because that when they knew God they have not glorified Him as God or given thanks; but became vain in their thoughts, and their foolish heart was darkened. For professing themselves to be wise, they became fools. And they changed the glory of the incorruptible God into the likeness of the image of a corruptible man and of birds and of fourfooted beasts and of creeping things. Wherefore God gave them up to the desires of their hearts, unto uncleanliness, to dishonor their own bodies amongst themselves; who changed the truth of God into a lie, and worshipped and served the creature rather than the Creator, who is blessed forever. ROMANS I, 21—25.

I. ORIGINAL FALL.

THE traditions of all nations show that mankind fell from the blessing of Monotheism into the evils of Polytheism. They describe the happiness of the first man united to God, and his fall and consequent misfortunes. The holy books of the Hindoos, the Parsees and the Chinese, like the sacred songs of the Greeks and the Teutons, celebrate a Golden Age similar to the Paradise of the Bible. They also tell of the unhappy fall, and attribute it to a woman and a serpent, and bewail the evils of the ages of Silver, Brass and Iron.

The striking description of the degradation of the civilized Pagans given by St. Paul, in the passage quoted above, may be applied to all Gentiles. Bossuet, in his *Discours sur l'Histoire Universelle*, exclaims: "All was god except God Himself, and the world which had been made to manifest His power seemed to have become a temple of idols."

And we may add that the earth which had been made a paradise was turned into a den of vice and slavery.

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Indeed the whole world sank into abominable idolatry and a fearful corruption. The very religions which took the place of the pure faith of Eden were a worship of devils and a consecration of vice—an affront to God and a curse to man. So worldwide and so deeprooted were the evils that they could not be exterminated by any human agency.

Accustomed to the blessings of a Christian civilization, we do not realize the evils which have always afflicted the Non-Christian peoples. A rapid survey of the unregenerate world will give us a faint idea of its hopeless and universal degradation.

II. IDOLATRY AMONG SAVAGES.

The barbarians of Africa, America and Oceanica adored fetiches, that is, anything and everything in which they suspected some hidden virtue. They worshipped animals, trees and stones, and other most common and inferior objects, and feared them as evil spirits whose wrath needed to be appeased by self-torture or even by human sacrifices. They had no respect for the rights of others whom they regarded as enemies. *Hostis*, the Latin word for "stranger", signifies "enemy", as well. Living in a state of incessant warfare they preyed upon the property of their neighbors, reduced their persons to slavery and sometimes devoured their very flesh. To this day some of the islanders of Oceanica cannot resist the temptation of taking whatever is within their reach. Certain tribes in Africa have no other occupation than to carry off peaceable villagers and sell them as slaves. The Indians of North America decimated each other by interminable wars, and those of South America fought many a battle to procure human flesh for their great feasts. The Mexicans were the most civilized among the American tribes, and yet they offered every year to their war-god more than 20,000 victims.

III. IDOLATRY AMONG CIVILIZED PEOPLES.

1. Pantheism of Eastern Asia.

The false religions that grew up among the civilized nations took divergent views of man's life in this world. Eastern Asia considered it as a time of expiation, and fell

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into pessimism; Western Asia as a time of lust, and sank into sensualism; and Europe as a time of pleasure for the masters, and developed an optimistic humanism.

In the East Pantheism arose and still remains. According to it the universe is God. Everything that exist is in some way an evolution of the Divine Substance. However, the Pantheists are completely divided in regard to the nature of the world and of God. The Materialists hold it as material: Everything is matter or a development of matter. The Idealists hold it as spiritual: Everything is an idea of God or an evolution of His ideas. The human soul is a part of God violently separated from Him for some crime, and eager to return to His bosom. But first she has to expiate her sin, by migrating through many beiugs as so many steppingstones to God. These migrations are called metempsychosis, and their principal stages are called castes. The principal religious leaders of India taught that the only way of salvation is to pass through all the castes, and they established such burdensome rules of social intercourse as to seriously hamper the relations of persons belonging to different castes. Any one who violated these petty regulations was condemned in many cases to become an outcast or Pariah, he and his descendants forever.

It was largely on the question of caste that Pantheism split into Brahminism and Buddhism. In the sixth century before Christ Buddha tried to break down the iron barriers of the caste-system, and prescribed renunciation of self and devotedness to others as the way to salvation. When a soul is entirely detached from this world she becomes merged into God and lost in Him; she enjoys Rest or Nirvana. The principles of Buddhism are: Pain exists, and is caused by earthly attachments; it will cease by perfect detachment, the migrations thus ending in the Allgod, or, as some say, in absolute nothingness or "Nirvana". Brotherly love was one of the precepts of Buddha, but it is little observed by his followers. Self-torture to destroy their personality is practised by many poor Buddhists as well as Brahminists, and renders their lives nearly unbearable.

Through the efforts of the Brahmins Buddhism was expelled from India, but it conquered several other parts

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of Asia. At about the beginning of the Christian Era it penetrated into China and Japan, where it caused idols to be multiplied. So far the Chinese had followed the Lavist animism or the hollow moral code of Confucius, paying great respect to their living parents and Divine worship to their deceased ancestors. Now they began to accept the Buddhistic idols. The Japanese, also, who had previously been content with the comparatively simple superstitions of Shintoism, sank deep into the mire of idolatry. In some of their temples as many as 30,000 images of false gods are to be seen ranged around some chief idol. The morals of these peoples are selfish and licentious, and childmurder and other crimes are common among them.

In Tibet, under the influence of early Christian missionaries whose labors seem to have remained otherwise ineffectual, Buddhism has taken on certain superficial resemblances, in worship and organization, to the Christian Churches of the Orient. In the fourteenth century the Mongol conqueror Kublai Khan established one of the Buddhist leaders as his viceroy and the spiritual as well as temporal head of the country. At present there are two such Grand Lamas who are reputed to be re-incarnations of Buddha. The Delai Lama, in particular, who is the temporal sovereign, or a sort of Abbot-King, is always surrounded by thousands of monks and courtiers, adored by throngs of trembling pilgrims.

Brahminism is estimated to have about 125,000 followers, and Buddhism, notwithstanding the assertions of certain writers, certainly does not possess at the present day much more than that number. Besides these, there are several hundreds of thousands of the inhabitants of China and Japan who must still be counted as adherents to some extent of Confucianism, Tacism and Shintoism, Buddhism having been losing ground of late in those lands.

These religions form no compact organizations, and their followers have little in common except their names; they are divided by doctrine, worship and government into numberless rival sects. On account of their great diversity no general statement can apply with perfect exactness to them all. But as a whole they are lost in

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their dreams of gods and ghosts and absorbed in the pursuit of illusory ends. Dragged down and kept back by their pantheism and pessimism they have become the prey of peoples which follow the lights of reason and revelation and make intelligent use of the forces of nature.

2. Dualism of Western Asia.

In the great monarchies occupying the center of the ancient world there prevailed the idea that two opposite principles created this universe, to wit: the good principle, the spiritual, and the bad principle, the material. It resulted in the worship of the gods of light and the devils of impurity. But the worship of Satan and of the flesh finally prevailed. Centuries before Christ, Zoroaster, gathering together, as best he could, some of the scattered rays of the primeval revelation, instituted the worship of the Eternal Spirit under the symbol of fire, and to the tribe of the Magi was assigned the duty of keeping the sacred fire ever burning on the hilltops. Even this comparatively pure system was unable to resist the corrupting influences of the sensualism and diabolism which prevailed throughout the great Semitic empires. Magism soon declined, and its priests gave themselves up to such sorcery that it has bequeathed the name of *magic* to the black art. It was reformed in the third century of our era, but in the seventh its domains were conquered by Mohammedanism. A colony of Persians or Parsees fled to India, and their ancient religion now has its headquarters in Bombay and counts about a hundred thousand adherents.

The worship of devils and of the flesh was carried on all about the people of God, with such alluring temptations that the Bible is full of warnings against these horrors. In Egypt unnatural crimes were practiced. In Tyre the impure Astarte was honored by vice. In Babylon the temples of the "goddess of love" were homes of lust where all had to sacrifice their virtue at least once in their lives.

3. Man-worship of Europe.

In Europe man-worship and tyranny reigned supreme. The people deified their military and other heroes, with

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their virtues and vices. Thus vice was made an object of religion and was freely indulged in. Jupiter, a king of Thrace reputed to have conquered and civilized Southern Europe, was adored as the god of Heaven; his brothers, Neptune and Vulcan, were the gods of the seas and of the subterranean regions. Other heroes were similarly deified, and Jupiter was supposed to hold his court on Mount Olympus, with twelve principal divinities and a host of lesser gods and demigods. The Romans accepted the gods of the conquered nations, and Varro estimates the number of their idols at 30,000, to whom they built the magnificent temple of the Pantheon. Not only did the great men receive honor after death, but, what was more practical, they seized all the power during life, and made themselves the absolute masters of their inferiors. They reduced to slavery the weak and the conquered, with all their posterity. A slave was the property of another, just like a domestic animal. His very life belonged to his master, and might be taken without any process of law. Aged slaves were often left to starve to death on an island of the Tiber. If a master was murdered all his slaves were required to be put to death. In the most refined cities the great majority of the people were slaves. Sparta had 36,000 citizens and 360,000 slaves; Athens 20,000 citizens and 400,000 slaves. At Rome it was a common thing for citizens to own twenty slaves or more, and some great patricians had as many as 20,000. Thus the great bulk of mankind were not allowed to live for themselves but were compelled to serve others. They had no right to pursue their own happiness; their only duty was to procure that of their tyrannical owners. Slavery was a curse to the masters themselves, for it accustomed them to idleness and exposed their children to corruption. During the empire the Roman people had no idea of working; they asked only for food and amusement: *panem et circenses.* The government had to feed hundreds of thousands, and to provide them with the bloody spectacle of men and beasts devouring one another. That idleness was one of the causes of the ruin of the empire. Moreover the slaves wreaked a terrible vengeance for their sufferings upon the

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children of their masters, for, being entrusted with the care and the education of the young, they imbued their pupils with their own incredible vices.

IV. THE RUIN IRREMEDIABLE.

The corruption was so universal and profound that no human agency could bring relief. The sacred traditions of Eden were soon perverted by human weakness and perversity, very few of the Gentiles were willing to unite their destinies to those of the chosen people and share the advantages of the Mosaic dispensation; and no human philosophy or man-made cult could ever avail to rescue mankind from its desperate predicament. All religions, and especially the great historic systems, are full of vestiges of the Primeval Revelation, and many of their followers made great efforts to serve their Maker and raise themselves to a high standard. But they all finally rendered Divine honors to the demons and sank into a more and more hopeless degredation. Not only were the Gentiles unable to resolve the problems of the future life; but even their greatest thinkers fell short of the true solution of the most important questions of this world. After four thousand years the Hindus have not yet emerged from their fatal errors of pantheism and metempsychosis, and they live miserably divided into castes and sects and adore the works of their own hands. The Greek philosophers, who were princes of science, did not overturn a single idol-altar; still less could they stop the general corruption of morals. Socrates attempted to reform his fellow-citizens, but he was condemned to death. Plato said: "It is difficult to find God, and when found impossible to make Him known to the multitude." In order to preserve alive the true religion in at least one little corner of the globe, God had selected one people and separated them from all others. They too sometimes fell into idolatry, which is a still greater proof of the necessity of a Divine Redeemer.

At last Our Lord Jesus Christ came and restored the glory of God and the happiness of man wherever His sway was accepted. But whenever any nation has rejected or neglected Him, it has inevitably relapsed, sooner or later,

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into the evils of Paganism. In the seventh century Mohammed undertook to establish a Monotheism of his own make; but he revived some of the worst errors and institutions of antiquity; such as fatalism, militarism, polygamy, slavery, and the pursuit of a sensual beatitude. In modern times the Liberals have rejected the Christian Church and State, and reconstructed society, so far as in their power, on rationalistic principles. But superstition and anarchy have been the results: their followers have returned to the idle dreams of Pantheism and the crying tyranny and lawlessness of Paganism at large. They are undermining every beneficent institution, and have already accomplished more ruin than was wrought by the Huns and the Vandals.

Many of the victims of these false teachers pretend that it matters little what a man believes, provided he lives well." But thought is the most important part of human life, and evil thought is not right living. False religions and irreligious theories cannot lead to the beatitude of Heaven, or even secure solid happiness on earth. In the presence of the degradation that has always and everywhere been the result of separatism and unbelief, it is evident that the greatest of all misfortunes is the loss of the true religion, and that the greatest of all crimes are heresy, schism and apostasy.

Infidelity, heresy and schism are the most grievous of scandals, often on an immense scale, involving whole nations, and many generations. Those sects which have broken away from the faith and unity of the Church during the Mosaic and Christian dispensations have in consequence undergone, though in a lesser degree, the same degeneration that may be observed in the polytheistic systems that arose by alienation from the faith and fellowship of the Holy Patriarchs in the primeval ages. In fact, the early Fathers were in the habit of comparing heresy to the sin of our first parents, and calling it the second great fall of man, after his Redemption by Jesus Christ.

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Chapter Second.

BLESSINGS OF CHRISTIANITY.

I came not to send peace but the sword. Matthew x, 34.

I. THE CITY OF GOD AND THE CITY OF SATAN.

UNBELIEVERS pretend that Christianity is an obstacle to progress, and persist in harping on certain local or transitory abuses to prove their assertion. But Leo XIII. justly appeals to the facts of history and in several encyclicals shows that the Church is the most potent agency of civilization that ever came into this world. Indeed its era is the very era of progress, and its domains form the paradise of the world. Its history is the history of the City of God set up over against the City of Satan, and relates the most momentous struggles ever waged for the weal or woe of mankind. The wars for the political empire of the world were only of national or temporary interest, whilst the perennial struggles of the Church of God against the wicked world vitally concern the interests of the whole race.

II. RELIGIOUS, SOCIAL AND LIBERAL PROGRESS.

In the course of centuries Christianity has met in turn the evil powers of Paganism, Barbarism and Liberalism. It attacked and fought each of them for centuries, and it is replacing the last-named, as it replaced the two earlier forms of Satanic aggression, by the Heavenly blessings of true religion, civilization and liberty. The great question has never been which people would rule the world; but whether Christ could conquer, improve and guide it. Could He convince the Pagans, civilize the Barbarians, and control the Liberals? Was He a God adorable, bene-

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ficent and almighty? The Pagan world denied His Divinity, the Barbarian world challenged His power, and the Liberal world rejected His authority. But they have all been compelled to recognize these attributes, not only by the force of argument but also by the convincing logic of events.

The Ancient Ages (A. D. 1—476) witnessed the trial of Christian worship, and the religious progress from Jupiter to Christ. When Jesus Christ claimed the adoration of the mankind, Paganism was master of the civilized world. It stood up for its idols and its vices, and attempted to smother Christianity in the cradle. It failed. It was abandoned by all, and Jesus was recognized as the Son of God.

The Middle Ages (A. D. 476—1517) witnessed the trial of Christian civilization, and formed the period of social progress from barbarism to civilization. During five hundred years the Barbarians rushed into and over the land from all sides. They were conquered. The fierce Northmen were civilized, the ferocious Mongols were subdued and absorbed, and the fanatical Mussulmen were driven back into the Dark Continent. During the next five hundred years wonderful advance was made in the arts of peace.

The Modern Ages (A. D. 1517—1900) witnessed the trial of the Christian authority and form the epoch of progress from liberalism to liberty. Protestants and Freemasons revolted against Christ and His Church, and attempted to make their own religion and their own commandments. But they fell into scepticism and anarchy. The Church assures the fulness of true and reasonable liberty by upholding faith and order in the world.

Our Neo-Pagans, when they do not wilfully shut their eyes to these great works, are prone to question their utility or their superiority. Nevertheless, these remain not only the greatest achievments of our era, but by far the most important part of the development of mankind.

Before the Incarnation only a few persons enjoyed some knowledge of God, some comforts of cililization and some personal rights. The Christian Church extended these blessings to all, and established on a permanent footing the most sublime religion, the most perfect civiliz-

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ation, and the most reasonable liberty, that were possible under the circumstances; and thus secured for its followers, even in this world, a happiness unknown to other peoples. If Christendom today exercises a dominating influence among the nations, it owes this to Christ and His Holy Church, and not to the quarrelsome sects and the dark lodges, which date only from yesterday and produce nothing but strife and desolation. Even for our material improvements we are indebted to centuries of Christian life, education and struggle. Our modern scientists are only applying and extending what the monks, the doctors and the crusaders produced, taught and defended.

Christianity has undergone a threefold test, in its fundamental principles of worship, civilization and constitution. Three ages have attacked it, and each in turn has acknowledged its supernatural power, and ministered to its supremacy. The Early Age established the worship of Christ, as perfect God and perfect Man; the Middle Age spread His civilization among barbarians who had spurned the splendors of Greece; and the Modern Age has vindicated the constitution which human society has received from Him. The Three Ages of the New Dispensation have not only promoted the highest progress of mankind, but also form three unanswerable proofs of the Divinity of Christ.

There was no less a labor to accomplish than to overthrow the whole previously existing order of things, and to renew the face of the earth. All the forces of the world and of Hell combined for the defence of these evil systems and the destruction of the Christian religion; and fierce struggles and terrific persecutions raged for centuries. Not only did the Church successfully resist her persecutors, but she overthrew and subjugated them. These wonderful works she accomplished not by any earthly means, but by the special assistance of Almighty God. The evils were deeply entrenched in the passions of man, fortified by the powers of the times, and defended by the malice of Satan. But the Kingdom of Christ is not of this world; it does not insinuate itself through the passions, nor impose

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itself by the sword. Who then established that strange institution of the Nazarene? Who protected it against persecution? Who forced it upon the reluctant world? Who overcame those monster-evils, of which the philosophers despaired and by which the nations were perishing? Who bestowed upon Christendom those unique blessings that make it the paradise of the earth? The Almighty alone could bring about such a tremendous transformation; and His hand has been clearly visible in thousands of miraculous events.

It is in vain to object that some natural causes helped the Church to work these momentous changes; for these did not enable any other institution to produce such effects. They were simply Providential circumstances of which she took advantage to further the work of God.

It is still more useless to adduce any sort of temporary, local or personal abuses, for they only serve to strengthen the proof of Divine intervention. Where human means or agents are manifestly inadequate, the effect can only be ascribed to supernatural causes. Thus the three ages of Christianity are so many evident stages in a supernatural process, and the whole history of the Church is a multiple proof of her Divinity.

III. A CONSPIRACY AGAINST THE TRUTH.

De Maistre has said: "For three hundred years history has been a conspiracy against the truth". Protestantism, turning its back upon fifteen hundred years of vigorous and live Christianity, perpetrated a wholesale misrepresentation of the facts of history in the enormous volumes of the Centuriators of Magdeburg; which has been re-echoed and continued in every form of its popular literature ever since. Infidelity openly declares that all weapons are licit in fighting the great enemy the Church of God. Voltaire advised his followers to "lie boldly, for something will always stick"; and they have never ceased to besmear the Church with the most flagrant calumnies. The Jews and the Freemasons own most of the great printing-presses and control most of the governmental schools of to-day, in nearly every land. By dint of incessant slander,

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they have made many people believe that the Church has done little really grand and useful, and that they alone have promoted the material progress of our times. They have flooded the world with cheap anticatholic books and papers which find their way into almost every library, while in many places Catholic literature is practically out of reach.

Innumerable times, especially since the development of the art of historical criticism, these charges have been pulverized by the most erudite and impartial historians; but they have rarely been honorably retracted, and they still pass as established facts in a great many secular publications. The Protestant Doctor Maitland, in his "Dark Ages", shows how stupid and unreliable are the assertions made by Robertson in his life of Charles V., and still this third-class writer is sometimes quoted by respectable Protestants as an unquestionable authority! Such noble Catholic scholars as Lingard, Janssen, Pastor, and, in our own country, Dr. Reuben Parsons, have done justice to these slanders by simply exposing the facts and publishing or citing authentic contemporary documents. Among the countless Noncatholic historians of modern times who have boldly proclaimed the beneficent action of the Church are Engelhardt, Hase, Cobbett and Pusey. Many men of true science, after studying for many years the history of some period or some person, have been so struck by the evidences of Divine life which they found in the old Church, that they have returned with eagerness to her bosom, like Schlegel, Goerres, Stolberg, Haller, Manning, Newman, Marshall, Rivington, Brownson, Hecker, Ives and M. Snell. Since the year 1830, tens of thousands of Englishmen distinguished for their learning, wealth, rank, or official dignity have been converted to the Catholic religion, of whom thousands were previously ministers of the Protestant State church, and many others were doctors of the universities of Oxford or Cambridge. In 1896 alone, in response to the appeal of Leo XIII., for the return to Holy unity of all who called themselves Christians, 15,000 persons were reconciled in the English dioceses. But the reports of conversions are hushed up, as soon as possible

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by the enemies of the Church, and every day the same old calumnies are dished up anew. The great Pontiff now reigning has undertaken to restore the history of Christianity to its former position of honor. In 1883 he opened up the archives of the Vatican, and invited the scientists of the whole world to come and study the official records of the Holy Mother-Church of Rome; and he urges the Christian doctors to study and write history in order to "ably confute the accusations which have too long accumulated against the Church". Notwithstanding his world-wide administration he has taken time to compose popular treatises to show that the Church has produced the highest achievements among men. In his encyclical of 1885 on "The Christian Constitution of States" he exhibits the evidences, the benefactions and necessity of the Christian religion. He says:

"The Church secures even in this world advantages so great that she could do no more even had she been founded primarily and especially to secure prosperity in this life. There are proofs of great number and splendor, as for example the verification of prophecy, the abundance of miracles, the extremely rapid spread of the faith in the midst of its enemies, and in spite of the greatest hindrances; the testimony of the martyrs, and the like: From which it is evident that it is the true religion, which Jesus Christ Himself instituted and then intrusted to His Church to defend and spread abroad.

"If Christian Europe subdued barbarous peoples and transferred them from a savage to a civilized state, from superstition to the truth; if she victoriously repelled the invasion of the Mohammedans, so that civilization retained the chief power; if she has won for the people true and manifold liberty; if she has most wisely established many institutions for the solace of wretchedness: beyond controversy all this is chiefly due to the religion under whose auspices such great undertakings were commenced and with whose aid they were perfected.

"The Church rejects immoderate liberty, which results in license or in servitude; she cannot approve that 'liberty' which generates a contempt of the most sacred laws of God and puts aside the obedience due to legitimate power. For it is license rather than liberty; and it is most correctly called by St. Augustine 'the liberty of perdition', and by the Apostle Peter 'a cloak for malice' (I Peter II, 16). Indeed, since it is contrary to reason, it is true servitude, for 'whosoever committeth sin is the servant of sin (John VIII, 34)'.

"Above all the Church approves a liberty worthy of man, and has never ceased striving to keep it steadfast and entire among the people. In very truth whatsoever things in the State chiefly avail for the com-

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mon safety; whatsoever have been usefully instituted against the license of princes and in view of all the interests of the people; whatsoever forbid the governmental authority to intrude in municipal or domestic affairs; whatsoever contribute to maintain the dignity and the character of man by preserving the equality of rights in individual citizens: of all these the monuments of former ages witness the Catholic Church to have always been the author, the promoter or the guardian."

The present writer has attempted to give the outlines of the great process of the uplifting of mankind by the Church of God. His aim is to show in a popular way that the progress caused by Christianity is greater than that resulting from any other instrumentality, and is only explicable on supernatural grounds. His method is to group together the main facts of every age and to present in their unity their principle causes and effects. He will give the grand spectacle of the gradual transformation of the earth; without stopping at the sideshows of local abuses to which the Liberals invite us. This work is useful for sermons, lectures and discussions. For it brings together the historical facts that decided the destinies of the race and solves by striking examples the great problems that agitate the world today. It throws light upon the vital questions of religion, civilization and liberty upon which many have only confuse or false notions. It shows what has been the fate of all the separatists of the past centuries extinction. "Every plant which My Father hath not planted shall be rooted up." Matt. XVI, 13. Some try to connect the sects and to patch up a history of Evangelical Christianity; as if separated limbs were the main body. But first there is no connection whatsoever between the different revolts against the Church of Christ. Secondly, where there is any similarity, it contains some fatal element that ruined their predecessors and is bound to ruin them. Most all the heresies of our day have been broached and abandoned long since, and smashed up in the irresistible march of true Christianity through the course of time. What is the use of rehashing heresies that have vanished centuries ago? What is the advantage of sticking to dead issues, which the most powerful empires of the world could not and cannot keep alive, and which are doomed to perdition?

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EARLY AGE

A. D. 1—476

FROM JUPITER TO CHRIST.

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EARLY AGE

A. D. 1—476

FROM JUPITER TO CHRIST.

CHAPTER THIRD.

CHRISTIANITY AGAINST PAGANISM.

> The Jews require signs and the Greeks seek after wisdom; but we preach Jesus crucified: unto the Jews indeed a stumbling block, and unto the Gentiles foolishness, but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God. For the foolishness of God is wiser than men, and the weakness of God is stronger than men. I. CORINTHIANS I, 22—25.

I. NATURE OF THE CONTEST.

INFIDELS pretend that the belief in the Divinity of Jesus Christ could not have been established in the present enlightened age. But Jesus came in the most brilliant period of ancient times; He affirmed His Divinity and claimed the adoration of mankind, and He subdued the civilized world. Could He not have subdued as successfully the wavering infidels of our day?

Faith in the Divinity of Christ was reasonable on account of His great miracles and His heavenly teachings. But the Christian religion was repugnant to the world on account of its profound mysteries and its austere virtues. If the worship of Christ had only signified the giving Him of a place among the gods, and the holding of His doctrines and His laws as a free system of philosophy, which could be accepted or rejected at will, it would have been easily established in the world. For there had never appeared a greater wonder-worker and a loftier philosopher than Jesus

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of Nazareth. But His worship implied the acceptance of Him as the only true God, the obedience to all His commandments, and the curbing of the strongest passions. Therefore the civilized world stood up to defend its idols against the God of Calvary.

The ancient nations loved the gods of their own making. Deifying their ideals and their lusts they made gods of their great men and even of their passions. They peopled Mount Olympus with a court of divinities. Jupiter was the god of power, Mars the god of war, Minerva the goddess of reason, Venus the goddess of love, and Pluto the god of gold. The Romans worshipped their arms, the Greeks their science and the Jews the riches of this world. If the unfaithful among the chosen people had no idol on Mount Olympus, they had a golden calf in their worldly ambition and greed. If the Oriental heretics recognized Christ, they rejected some of His doctrines and put their intellect and their science before Him and made their god of them. There is only a difference of degree between the heretics and the Pagans. The former are partial unbelievers, and the latter are total unbelievers. Jesus Christ was a stumbling-block to the Jews and foolishness to the Gentiles. One after another they stood up against Him; they crucified His person, exterminated His followers and altered His doctrines. Naturally speaking, they were fully able to stifle the infant Church in its cradle. But what appeared weakness and foolishness to men was the strength of God and the wisdom of God. Jesus Christ overcame His enemies and brought them to His feet, and He was recognized by the civilized world as the God of Heaven. Thus ended the struggle between the false gods of Olympus and the true God of Calvary. Thus was established the worship of Christ among the civilized nations.

II. THREEFOLD TRIUMPH.

1. Triumph over Jewish Prejudice.

The people of Israel inherited the promises of a spiritual Redeemer, who would spread the true religion over the world; and for centuries they had longed for His

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coming. But finally they became worldly-minded and wished instead a political leader, to deliver them from their foreign rulers and make them the masters of the world. Jesus Christ appeared among them as the Incarnation of the Eternal, Almighty and All-wise God. He fulfilled the ancient prophecies, controlled the elements of nature, and revealed Heavenly mysteries. However, the official class would not consider His prophetic marks, nor admit His striking miracles, nor listen to His superhuman teachings. They indignantly rejected the humble Prophet of Nazareth, and nailed Him to the cross between two thieves. But His blood cried for vengeance. Revolting against the Romans, they were crushed and buried beneath the ruins of their city and their temple; or sold as slaves over all the Roman empire.

The true Israelites had recognized the Redeemer. Among them Jesus chose twelve poor fishermen to establish His Kingdom on earth. They went to the end of the world and convinced the nations of His Divinity; and they created for Him the greatest empire that ever existed on this planet.

2. Triumph over Roman Power.

The Roman Empire had conquered the world, and, when it awakened to the presence of a mysterious rival, it girded itself to conquer also the new religion. There never was a more unequal contest. On the one side, there was a crucified Jew, who claimed the prerogatives of the Supreme and Only God; on the other there was a haughty people which had conquered Judea and all the other civilized countries. On the one side there was the infant Church, whose cradle stood in the very domain of the enemy; on the other the giant of the colossal empire attempting to smother that tender infant under its immense weight. On the one side there was the fisherman of the little lake of Galilee, trying to raise his chair against the throne of the Caesars; on the other these mighty rulers, the high priests of the gods whom all the nations adored, using all their power to maintain the imperial religion, and to destroy the contemptible sect from the

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obscure town of Nazareth. The struggle lasted three hundred years, and ten times the Church seemed wounded unto death. But the crucified God proved stronger than the conquerors of the world. He invaded their empire and braved their violence. He drove their gods from the capitol and was enthroned at last upon their altars.

3. Triumph over Greek Science.

The Greek philosophers constructed an original and profound philosophy upon human reason, with the aid of a few surviving fragments of the Primeval Tradition. Plato discovered the creative mind of God. Aristotle framed the unchangeable laws of logic. Epicurus and Zeno devised ingenious symstems for the promotion of human happiness. At first the votaries of reason scorned the Apostles of faith. But soon they began to examine and scrutinize their subline doctrines and finally they accepted them. The Teacher and Reformer dreamt of by Socrates was found, and the children of the philosophers bowed in adoration before him.

But there were also sophists or philosophasters who by their intellectual arrogance were blinded to the most exalted truths of the Gospel, and these men attempted to reduce it to the human level and to classify the Redeemer of Mankind among the gods of the Pagans. They became the stubborn heretics and schismatics. In vain did they disfigure the Christian doctrines to confuse the simple people; in vain did they gain the support of the temporal princes to uphold their doctrines. They were confounded by the science of the Doctors, condemned by the authority of the Bishops, and crushed by the retribution of Divine Providence. They only succeeded in causing a closer scrutiny of the Christian mysteries and their exact scientific definition. Thus Jesus Christ was accepted as God by the most philosophic people of antiquity.

When the gods of Olympus had been routed, Julian the Apostate (A. D. 361) made a last struggle in their behalf. He concentrated in his vindictive policy all the hostility of the Jews, the Romans and the Greeks. He re-established the Pagan rites in all their pristine splendor. He encouraged

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and embittered the disputes between the Catholics and the heretics, in order to weaken the cause of Christianity. He outlawed all the Christians by denying them the rights of education, property, office and judicial recourse. In order to contradict the prophecy of Jesus about the temple of Jerusalem, that not a stone would remain upon a stone, he attempted to rebuild the temple; and the Jewish sectaries hailed him as another Cyrus. But he failed signally. He had just resolved to revive the bloody persecutions of his predecessors when he perished, in the twentieth month of his reign. In a war against the Persians, he was mortally wounded by the dart of an unknown soldier. Flinging a handful of his blood towards heaven, he cried out: "Thou hast conquered, O Galilean." It was the death groan of Paganism. The gods of Olympus had made place for the God of Heaven; and the world had achieved the greatest religious progress ever dreamed of—the step from Jupiter to Jesus Christ.

III. APPEAL TO THE PHILOSOPHERS.

The modern infidels question anew what was demonstrated to, and accepted by, the civilized world of old. They are mostly shallow or vicious men, prompted by the desire of evading the laws of Christ, and they decide the greatest questions according to the dictates of prejudice, and with little or no study. From these noisy sophists Leo XIII appeals to the great masters of thought, the Greek philosophers (400 B. C.), the Fathers of the Church (400 A. D.), and the Scholastic Doctors (1300). He recurs to Aristotle, St. Augustine and St. Thomas Aquinas, whose works are a striking condemnation of infidelity. In the second year of his pontificate (1879) he recommended the study of the majestic philosophy of St. Thomas. It will be profitable to give a few extracts from that Encyclical.

Philosophy leads to faith and is guided by it. The Apologists proved Christianity from the philosophies of old and converted the Pagans. The Schoolmen reduced into unity and system the results of the labors of all who had gone before them. The greatest among them, St. Thomas, exalts both faith and reason, and is at once the

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glory of the theologians and the dread of the philosophasters. His philosophy should be assiduously studied, for the refutation of falsehood and the promotion of true science.

".....Philosophy leads the way to the true faith; and quietly prepares the mind of the student for the reception of Revelation. Hence it has not been inaptly called by the ancients the first step to Christian faith, the prelude and aid to Christianity and the teacher of the Gospel....."

"Those who bring to the study of philosophy a dutiful submission to the Christian faith are the best philosophers; since the splendor of the Divine truths taken into the mind assists the intelligence; and, instead of lessening in any degree its dignity, imparts to it more ability, acumen and solidity."

"The Fathers and Scholastics point out with sufficient clearness and force the foundation of faith, its Divine origin, its unshaken truth, the arguments on which it rests, the benefits it has conferred on the human race, and its perfect harmony with reason, to bend the most unwilling and most refractory mind to its yoke."

"Among all the Apologists, St. Augustine appears to have deservedly carried off the palm of excellence, as a man of unusually powerful endowments; and, skilled in the fullness of sacred science, he warred mightily against all the errors of his time with a faith and learning equally profound."

"The very characteristics which cause the Scholastic philosophy to be so dreadfully feared by the enemies of the truth are that fitness of mutual connection of things among themselves, that cohesion of causes, that order and plan, as of soldiers in battle array, that solidity of argument, those keen controversies and pellucid distinctions and definitions, by which truth is distinguished from error, and before which the lies of centuries, covered up under countless cunning devices, are as a vesture rent in pieces, exposed and laid bare."

"As their prince and master St. Thomas of Aquinas far outshines all the rest of the Scholastic Doctors. He nourished like the sun the whole universe with the warmth of his virtue, and filled it with the lustre of his learning. There is no point in philosophy that he has not handled fully and thoroughly. He warred single-handed against all the errors of former ages, and supplied the most invincible weapons to scatter to the winds all those who might in the course of time spring up in the future."

"Reason was borne by the wings of Thomas so near the pinnacle of human perfection, that it dare scarcely mount any higher; while faith cannot be honored by reason with any more valid arguments in its favor than it has secured through the instrumentality of Thomas....."

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Chapter Fourth.

DIVINITY OF JESUS CHRIST.

To the King of Ages, Immortal and Invisible, the Only God, be honor and glory forever and ever. Amen. 1. Timothy I, 17.

I. THE CENTRAL FIGURE OF HISTORY.

There is one person who compels the attention of every man. He is the central figure of history. He is the key to the greatest events of the past. His coming was heralded thousands of years beforehand. His presence was hailed by the elements of nature, obeying His orders. His work has caused all the highest progress of our race. That unique person was not only a man, but a God-Man, sent from Heaven to save mankind, and to uplift and enlighten it. He proclaimed His Divinity before the jealous Jews and He died in testimony to His teachings. The Almighty does not recommend an impostor centuries in advance. The elements do not tremble in awe, nor change their invariable laws, at the word of a simple mortal. The most distant and hostile nations have never willingly followed one and the same leader, especially in the steep and narrow path of virtue.

Jesus is the Eternal, the Almighty, and the All-good. The world expected Him anxiously, nature obeyed His word, and ever since His coming mankind adores Him as God. He who does not study this predominant personality remains ignorant of the greatest factor of history.

II. THE DESIRED OF THE NATIONS.

Immediately after the fall of our first parents, God promised to mankind a Redeemer. This promise was still remembered in the religions of all tribes and nations, after they fell away into Pagan separatism. Later on He renewed

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and accentuated the promise, and instituted the Mosaic rites and institutions to preserve it among men and prefigure the Universal Church to be founded by the Messias. The Old Testament types and prophecies of the Redeemer are so clear and manifold that they are unmistakable. His birth, life, preaching, passion, death, resurrection and universal reign are graphically portrayed. David and Isaiah glowingly describe Him as God, and St. Paul proves to the Hebrews of his day how clearly a Divine Saviour had been promised. The predictions were complete five hundred years before Christ. Drach, the famous converted rabbi, says:

"The prophecies taken in their entirety form a most complete picture. The oldest prophecies give the broad outlines; as time passes, others fill in the features left imperfect by their predecessors; the more they approach the event the more they enliven their colors. When the portrait is complete, the artists disappear. The last (Malachias) when he retires indicates the person who must lift up the veil (John the Baptist)."

When the prophecies had been made in full, the Jews were thrown in contact with foreign nations. It was the age of the great reformers Lycurgus, Cyrus, Buddha, Confucius, Lao Tse, and, some would add, Zoroaster, some of whom seem to have actually taken their best institutions from the Bible. The preciser prophecies of the seers of Israel spread everywhere, and revived the primitive traditions. Thence arose a general expectation of the Messias just before His birth. The Hindus looked for a great avatar of Vishnu, the Persians for the virgin-birth of the Savior whom Zoroaster had foretold, and the Chinese for the great saint who alone can offer a holocaust worthy of the majesty of Heaven. The Romans had heard that "in these times the East would prevail and men coming from Judea would overpower the world". Jesus came and fulfilled every Scripture. He declared Himself God and claimed the adoration of mankind. But God alone foresees the future, and He would certainly not foretell anything in behalf of an impostor; consequently Jesus is God, as He claimed to be.

III. THE LORD OF NATURE.

All four Gospels show the Divinity of Jesus Christ; but St. John wrote especially to demonstrate it against the

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rising heretics. The Evangelists narrate how Heaven and earth, life and death, rendered homage to Christ as to their Sovereign Lord.

When Jesus was born in the stable of Bethlehem the Lord moved Heaven and earth to bring Him His first adorers, and to protect Him against the cruelty of Herod. A star summoned the wise men of the East. Angels called the shepherds; and it was they who warned Joseph and Mary of the murderous order of Herod and told them to flee and save the Infant in Egypt. God Himself spoke distinctly three times to proclaim Jesus His Son: at His baptism in the Jordan (Matt. iii, 17), at His glorification on Tabor (Matt. xvii, 5), and during His great contest in the temple (John xii, 28).

All nature mourned at His death. The sun was darkened and hid his face, the earth quaked and sighed; the graves were opened and the dead appeared; and the veil of the temple was rent from top to bottom. The Roman officer exclaimed: "Indeed this was the Son of God". These prodigies extended over all the earth. The Emperor Tiberius ordered an inquiry into all that happened at the death of Jesus, and Tertullian cites the official reports as testimony to his Divinity. The Pagan writer Plutarch relates that in the island of Paxas a voice was heard, saying: "The great Pan is dead". *Pan* is a Greek word meaning the All the Supreme Being. Dionysius of Athens was so struck by the phenomena of nature on that occasion that he exclaimed:

"Either the Author of Nature is suffering or the world is perishing."

Jesus acted as the absolute Master of the earth, and performed miracles as easily as any other actions. At His word water was changed into wine, bread was multiplied, the storm was calmed, health was restored to the sick, and life was given back to the dead. It was not only a few times that Jesus operated miracles, but so often that He was continually surrounded by crowds of people seeking relief. The Gospels give the details of about thirtyeight of His miracles, including three restorations of the dead to life, two multiplications of bread, etc.

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The greatest of all His miracles was His Resurrection from the grave. Joseph of Arimathea had buried Jesus in his own new tomb, hewn in rock, and had rolled a huge stone to the door of the monument. The high priests had put a seal on the sepulchre and placed guards before it, lest His disciples should steal His body and pretend that he had arisen. On the morning of the third day Jesus rose triumphant from His grave. One of His angelic ministers frightened the soldiers away. The hostile priests held counsel with the ancients, and gave a great sum of money to the soldiers, instructing them to say: "His disciples came by night and stole the body while we were asleep." St. Augustine remarks:

"This lie is a device of sleeping persons. If the guards were asleep, how could they know what happened? If awake, why did they not prevent the stealing of the body?"

Christ remained forty days on earth instructing His disciples and organizing His spiritual kingdom, and then ascended gloriously into Heaven before the eyes of one hundred and twenty disciples, whom He had prepared and commissioned to bear witness to His Resurrection and proclaim His Gospel to the utmost boundaries of the world. Ten days later He sent the Holy Ghost upon His followers: that very day Peter publicly proclaimed His Divinity, 3000 people were converted and the Church was definitively founded.

IV. THE RULER OF MANKIND.

On the island of St. Helena, Napoleon frequently asserted the Divinity of Christ in the presence of his doubting followers. One evening he said to General Bertrand that He who had not only won to Himself, but continued to rule, through so many centuries, the best part of mankind, without worldly means, could not have been a mere man.

Having only a few poor ignorant disciples, Jesus is put to death, and dies accursed by the Jewish priests, despised by His own nation, and abandoned by His very Apostles. But He rises from the dead, and His Apostles go forth to conquer the world. The God-Man's instrument of torture is their weapon. They carry the cross from nation to nation, and their faith spreads like wildfire. Their cry is: "Christ, the Son of God, died for the salvation of mankind." What a storm those

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simple words raise up around the standard of the God-Man! It is not one day, nor one battle, nor one human life that decides the contest. It is a persevering war, a long struggle of three hundred years, commenced by the Apostles, and carried on under their spiritual heirs by many successive generations of Christians. The first thirty Bishops who succeed to the supremacy of St. Peter are all martyred like himself. Thus for three centuries the Roman See is a scaffold which infallibly brings death to its occupants. During that long period the other Bishops have no easier lot. In this struggle all the earthly powers are on one side, and on the other there are no arms, but only a spiritual society of men without any other bond than a common faith in the Divinity of Jesus Christ, and a common allegiance to Him.

Either admit or reject the miracles. If you admit them, you must admit the miraculous propagation of Christianity and its Divine character, because God could not allow the whole world to be deceived in His name by false miracles. If you reject them you must, as St. Augustine says, explain the greatest of all miracles: the conversion of the world without miracles. Christ expects everything from his death. He shows that He is the Son of the Eternal by His contempt of time. The horizon of His empire is expanded and prolonged indefinitely. Christ alone rules beyond death, and the past and the future equally belong to Him. You talk of the conquests of Caesar and Alexander, and of the enthusiasm they aroused in the hearts of their soldiers. But how many years did the empire of Caesar subsist? How long did the zeal of the soldiers of Alexander last? Did it survive beyond the grave? Can you imagine a dead person making conquests, with an army faithful and devoted to his memory? Can you imagine a ghost who has soldier without pay or worldly hope, and who inspires them to endure with patience and joy all kinds of suffering? Can you conceive Caesar as eternal emperor of the senate, from his mausoleum governing the empire and presiding over the destinies of Rome?

Such is the history of the invasion and conquest of the world by the Christian religion. Nations pass, thrones fall, empires disintegrate, but the Church endures. What is the arm that for eighteen hundred years has preserved her from all the frightful storms that have threatened to engulf her?

The Christian doctrine presents itself with the precision and the clearness of the algebra; you must admire in it the connection and unity of a science. The dogmas are as closely connected as the welded links of one and the same chain. I admit that the life of Christ from one end to the other is quite a mysterious texture; but it solves all other difficulties. Reject it and the world is a riddle. Admit it and you have an admirable solution of the history of the human race.

The Gospel is an original book, unlike all other books, immensely different from anything which preceded or followed it. Its mysteries are the secret of Christ alone. It comes from a superhuman mind. There is there a profound originality, which creates a series of words and maxims before unknown.

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The Gospel contains a secret virtue, a strange efficacy, a warmth which acts on the intellect and delights the heart. The Gospel is not a mere book, but a living being. In meditating on it you experience what you feel in the contemplation of the sky. You can find nowhere else such a series of beautiful ideas and moral principles, which pass along like the batallions of the celestial hosts, and which produce in your soul the same sentiments you feel in contemplating on a beautiful summer night the immense canopy of heaven brightened by the splendor of the stars. I search in vain in history to find anything equal to Jesus Christ and His Gospel.

Without contradiction the greatest mystery of Christ is the reign of charity. Christ alone conquered the love of men; and how? By a miracle which surpasses all miracles. He wishes the love of men. That is what is most difficult to obtain in this world; what a wise man asks in vain of a few friends, a father of his children, a wife of her husband. The heart—that is what He wants. He absolutely requires it, and He fully succeeds in obtaining it. Hence I deduce His Divinity. Alexander, Caesar, Hannibal, Louis XIV, with all their great genius, could not secure love. They conquered the world; they could not succeed in making friends. Perhaps I am today the only one who loves Caesar, Alexander, Hannibal. We love our children; we obey the instinct of nature and the will of God, and fulfill an obligation which the animals themselves acknowledge. But how many children remain insensible to our love! Our children may remember us when they are spending our fortune, but our grandchildren will hardly know that we existed. How could we fail to recognize in this miracle of His will, the Word, the Creator of the universe?

I impassioned multitudes who died for me, but they wanted my presence, the magnetism of my look, my accent, my voice. Thus I enkindled the sacred flames in their hearts. But I have not the secret of perpetuating my name and my love, and the power to work miracles without matter. Now that I am at St. Helena, now that I am alone and nailed to this rock, who fights and conquers empires for me? Where are the courtiers of my misfortune? Who thinks of me? Who moves for me in Europe? Who remains faithful to me? I die before my time, and my body will be returned to the earth to become the food of worms—that is the fast approaching fate of the great Napoleon! What an abyss between my profound misery and the perpetual reign of Christ, beloved, adored and alive in the whole universe! To me death will bring oblivion. To Him it has brought true life. Therefore the death of Christ is the death of a God-Man.

There is no God in Heaven if a man has been able to conceive and to carry out with full success the gigantic idea of stealing for himself the supreme worship by usurping the name of God. Jesus is the only one who dared do it. He is the only one who clearly and imperturbably affirmed of himself, "I am God".

History does not tell of any other individual who qualifies himself with the title of God in its absolute sense. A Jew whose historical existence is better proved than that of any one else of his time, the son

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of a carpenter—he alone, of all others, gives himself out as God, the Supreme Being, the Creator of all things! He claims Divine adoration; He builds up His worship by His own hands, not with brick, but with men. We wonder at the conquests of Alexander. Behold here a conqueror who confiscates for his own benefit, who unites and incorporates with Himself, not one nation, but the whole human race. What a wonder! the human soul, with all its faculties, has become an annex to the existence of Christ!

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Chapter Fifth.

UNWILLING WITNESSES.

I have great sadness and continual sorrow in my heart. For I would wish to suffer everything for my brethren, who are my kinsmen according to the flesh, who are Israelites, to whom belongeth the adoption as of children, and the glory, and the testament, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ according to the flesh, Who is over all things God blessed forever. Amen. Romans ix, 2—5.

I. SAD FALL OF THE JEWISH NATION.

ONE cannot consider the fall of the Jewish nation without participating in the sorrow and sadness of St. Paul, and trembling for the Christian nations which prevaricate against Jesus Christ. Selected among all others to introduce the Messias to the world, the Jews turned against Him and His followers and became outcasts and vagabonds on the face of the earth. The people of Judea recognized Christ and thronged around Him, but the leaders refused to recognize Him and put Him to death, thus drawing down most fearful punishment upon their posterity. What a terrible example for the apostate Christians! What a striking contrast between the fallen nation and the glorious Apostles, with their immortal Church!

II. ELECTION OF A PEOPLE.

When the great truths of the Creation, the Fall and the Redemption were being lost in the dark night of Paganism, God selected a nation to preserve them intact, and to spread them anew among the Gentiles in the fulness of time, Abraham was its father (B. C. 1921); Moses its lawgiver (B. C. 1491); and judges, kings and priest its leaders, each in turn for five centuries.

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The Lord prepared the Hebrews for their mission in a natural as well as a supernatural way. He endowed them with a vitality and an endurance which was capable of withstanding the greatest stress, and he enriched them with a genius and an activity which would secure them prominence everywhere. He gave them the most precious revelations and the most flattering promises. In the Book of Genesis and the Tables of the Decalogue he expressed the fundamental truths of all religion and all morality. He promised that the Redeemer would come from their own race, and He destined them to extend His sway to all nations. By the admirable legislation of Moses, he united them intimately to Himself, and bound them closely together for all future generations. The glory of the Twelve Fishermen, who spread the Gospel over the world, and of the French who in their days of faith performed the work of works of God "Gesta Dei per Francos", and of the Italians who possess the Vicars of Christ in their midst, to say nothing of other supernatural achievements of the true seed of Abraham, show to what pre-eminence Israel was called.

Finally God kept the future Messias continually before the eyes of the chosen people by the striking types of Old Testament history and ritual, and the precise predictions of the Prophets. Full details were given concerning His birth, life, death, resurrection, ascension, triumph over His enemies, and universal and everlasting reign. Five hundred years before His coming the Prophets had so well depicted the portrait of Jesus, that it should have been unmistakable to any man without prejudice.

He was to be the son of Abraham (Genesis xii, 3) and of David (Jeremias xxx, 15); miraculously born of a virgin (Isaias vii, 14) in the city of Bethlehem (Micheas v, 2), 490 years after the edict for the reconstruction of the temple (Daniel ix, 25). He was to preach admirably in the mountains and in Zion (Isaias lxi, xxi, lxi, xlii and lxi); by Him the eyes of the blind were to be opened, and the ears of the deaf unstopped. At His word the lame man was to leap as a hart and the tongue of the dumb be made free (xxxi and xl).

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Zacharias described His triumphant entry into Jerusalem (ix, 9), the treason of Judas (xi, 12, 13), the flight of the Apostles, the wounds of His hands and feet (xiii, 6, 7), and His ascension from the Mount of Olives (xiv, 4). Jeremias laments the sufferings of Jesus. Isaias gives a more touching description of the Passion than the Evangelists themselves. He says: "He hath borne our infirmities and carried our sorrows, and we have thought Him as it were a leper, and as one stricken of God and afflicted. But he was wounded for our iniquities, He was bruised for our sins (liii, 5)." David describes the scenes of Calvary in the twentyfirst psalm, and the Ascension in psalms lxvi and lxvii. Osee predicts the resurrection on the third day (vi, 3). Our Lord's judgement of the earth and eternal reign in heaven is referred to in psalms ii and cix, and in Zacharias xiv. Isaias predicts that the Gospel will be preached first in Zion (chapter i, 26, 27) and afterwards proclaimed by faithful witnesses throughout the world (xl, 3—17, xliv, 3, 26, and lxvi, 19). A covenant will unite all peoples (lix, 19—21, lxii, 2, lxvi, 23 and Jeremias xxxii, 37—41), and an acceptable Sacrifice will be offered in every place (Malachias i, 11), by priests from every nation (Isaias lxvi, 21).

The obstinacy and ruin of the carnal Jews was no less clearly foretold (Isaias lvii). The prophecies will be for them like a sealed book (Isaias xxix, 10—14). But they will be rejected, punished and scattered. They will be without a king or a leader; without a sacrifice or an altar (Osee iii, 4).

III. UNIQUE CRIME AND INCOMPARABLE PUNISHMENT.

Jesus came at the appointed time, literally fulfilled all the prophecies, and proved that every one of them was accomplished in His person. St. Matthew wrote his Gospel to show this fulfilment to the Jews.

Not only did Jesus appear as the messenger of God, but as God Himself. In His own name, He commanded the elements and revealed Divine mysteries. He Himself appealed to His miracles as demonstrations of His Divinity,

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as St. John shows in His Gospel. Many of the people acknowledged the Savior and thronged around Him. But most of their leaders rejected Him, without examining His claims, for, having lost their religious spirit and become like to the Gentiles, they could not bear the humble Prophet of Nazareth. They looked for power and riches, not for religion and virtue. They wished for a hero who would make them universal conquerors. Seeing in Jesus a teacher who would destroy their hopes, they publicly rejected Him and crucified Him as an impostor. The refusal of the worldly-minded element among the Jews to recognize the Messias does not disprove the Scriptures, but is rather a confirmation of their distinct predictions. Moreover, the true Israel consisted of that remnant of men of good will, who adhered to the Messias for Whom all the law and the promises were a preparation. At the head of the faithful sons of the covenant stood the Twelve Fishermen who established the spiritual reign of the King of Israel over the whole face of the earth. The hostility of the sectarian Jews left the texts of the prophecies in the hands of the bitterest enemies of Jesus, without any possibility of alteration in His favor. That secured their authenticity and integrity in the eyes of the unbelieving world, insured their investigation, and gave them the irrefragable value of unwilling testimonies of the enemy. The world is sure to have the genuine Scriptures in those which the Apostles possessed as Jews and carried through the earth as messengers of Christ.

The Deicide of the Jews is a crime which stands alone in history, both for its heinousness and its punishment. It never had a parallel in the past, and it can never have one in the future. God visited with His vengeance the very generation which had crucified His Divine Son. Thirtythree years after His death the sectarian Jews revolted against the Romans, their Catholic fellow-countrymen taking no part in the movement, but flying (into the desert) according to the warning of Jesus. The rebels numbered only ten million against 120,000,000. There were about one million men at Jerusalem to defend the capital and its temple.

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The Holy City, strong in her mountainous location, was protected by a double, and in some places by a triple, enclosure of walls and towers. The temple, built out of solid white marble, looked like a mountain of strength. Titus, the Roman general, resolved to reduce the city by famine, and surrounded it with a wall to prevent the introduction of victuals. Soon all the horrors of civil and foreign war, of famine and of epidemic disease, were raging in the same place. Three factions pursued one another to the death. A fearful famine prevailed. Leathern girdles, shoestrings, and hay were used for food, and even the common sewers were ransacked. The people died in such numbers that it was impossible to bury them. The tops of the houses, the squares and the streets were covered with putrefying corpses. Pestilence speedily invaded the city, and the people died of it in the thoroughfares. No less than 600,000 corpses were thrown over the walls into the ditches outside. Many of the Jews fled from the doomed city, but were caught by the Romans. Titus gave orders to erect crosses for the fugitives around the walls of Jerusalem. Every day more than 500 were crucified, and thus a forest of crosses, laden with their dying friends and relatives, arose in view of the people who had nailed Jesus to the cross. When the city was captured the remaining inhabitants retired to the temple and defended it foot by foot. They fell in heaps around the altar of holocausts; and the Roman soldiers waded to their knees in blood. Notwithstanding the order of Titus to spare the temple, a firebrand was thrown into it, and the flames burst out with fury and consumed it to the ground. Ninetyseven thousand Jews were taken captives, and sold as slaves all over the empire. The ruin of the nation was complete and irrevocable.

As long as the temple existed the Christians frequented it, to inter decently, as it were, the now superceded rites of the Old Law. But with the destruction of the temple the last tie was broken between the sectarian Jews and the true religion which they had forsaken by their rejection of the Messias. They immediately proceeded to organize their new sect in an entirely novel fashion, without a

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sacrifice or a priesthood, and ere long went so far as to finally discard all the beautiful Old Testament books written in the Greek language, which they hated because of its adoption as the principal medium of the Gospel. In the meantime a large proportion of the members of the diaspora, or Jewish communities scattered throughout the civilized world, had accepted Christ, and thus remained true to the hope of Israel; though by the tremendous influx of converts from Gentilism the Jewish blood in the true Church was so much diluted, that the separatists, who preserved the blood but not the faith of Abraham, have ever since been allowed to retain almost exclusive possession of the name of "Jews". The true Israel has preferred to bear the name of the God-Incarnate, the Lion of the House of Judah, and the designation of Catholic, which expresses the universality of the truth she possesses, the universal jurisdiction of her Chief Pontiffs, and her oneness with the Church of God throughout the universe—in Heaven, in Purgatory, or elsewhere.

A hundred years after the destruction of Jerusalem, the Jewish sectaries revolted anew against the Caesars. They were put down with frightful slaughter, and thousands more of them were carried into slavery. Jerusalem was given the Pagan name of Aelid Capitoland and the Jews were forbidden to so much as enter its limits. In 361, Julian the Apostate, out of hatred to Christianity, attempted to rebuild the temple, but was prevented by dire portents from carrying out his design. After that time the Jews seemed to give up their country altogether. Notwithstanding the immense wealth they have acquired in all parts of the world, they have never since shown the desire to rebuild the temple, or to restore the merely symbolic worship of the Mosaic law to which they profess to adhere, a worship which is represented on earth to-day only by the Eternal Priesthood and Sacrifice of Jesus Christ in the Catholic Church, to Which it pointed, from Which it derived all its efficacy, and into Which it was merged during the period between the Great Pentecost and the fall of Jerusalem.

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IV. UNDYING HOSTILITY.

We do not deem the Jewish sectaries of today guilty of the Deicide of their forefathers, nor the masses of that people animated with hostile intentions against the Church of God which they have forsaken. But their leaders have been the eternal enemies of the Christians, and whenever possible have robbed them of their possessions and persecuted their religion.

Having given up their Heavenly mission, the Jews have concentrated all their efforts on the acquisition of the goods of this world. Gifted with an extraordinary talent for business, they embarked by preference in trading and banking. Defeating competition by unscrupulous means, and multiplying their wealth by merciless usury, they became princely merchants and royal bankers, and monopolized the wealth of the nations. Thus they became the capitalists of the Persian and the Roman empires and of Mohammedan Spain and Turkey. Now they have made themselves the masters of continental Europe. At the Congress of Christian Democracy assembled at Lyons in 1897 it was shown by facts and figures that this class of separatists have seized upon the principal instruments of power in Europe, to wit, the newspapers, the universities, the banks and the governments. In Paris all the papers except a few Catholic journals are in their power; the chamber of commerce is at their mercy, and 120 banks are in their possession or under their direction. In Austria all the great journals except two or three are in their hands. In Hungary it is only thirty years since they were first permitted to purchase land, and already they own one third of the soil. In Berlin, out of 87,000 merchants 41,000 are Jews, whilst out of 108,000 persons engaged as servants or porters only 314 are Jews. Since the governments of Europe have thrown off the sweet yoke of Our Lord Jesus Christ, God has delivered them to the galling yoke of the grasping Jews.

The secret chiefs of the Liberals know how to turn and use all that power and that wealth against the Church of Christ, even against the wish and knowledge of the

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rank and file of the busy Jews, who prefer not to be hampered in their trade. History relates that the Jewish leaders were at the bottom of the bloody persecutions of the Romans and of the fanatical warfare of the Mohammedans. They excited the Romans by calumnies against the followers of Christ, and they aroused the Mohammedans by false reports of the wealth of the Christians and of the ease with which they might be conquered. The present state of continental Europe shows that they are united with the Protestants and Freemasons in one grand conspiracy against the Church of God. The leading Freemasons are Jews, such men as Lemmi and Nathan being established as Grand Masters of that gloomy empire under the very Shadow of the Chair of Peter.

Is it any wonder that the Christians have at all times dreaded and hated such enemies and resented their robberies and persecutions? Is it any wonder that, notwithstanding their knowledge, their power and their wealth, the Jews remain the most despised and the most unhappy people on the face of the earth? They are the most united of nations, and still they are scattered to the ends of the earth. They are the richest of peoples; still they hold no country of their own. They control the great powers of our time, still they are often denounced by furious mobs, driven into exile, or threatened with death. At certain periods, to rid the people from their oppressive usury, all the nations proscribed them, and the Popes of Rome were their only protectors, allowing them a quarter of their own in the capital of Christendom. Whilst in Protestant Germany and schismatic Russia many are incensed against the rich Jews and wish them treated harshly, the Vicar of the God of mercy has once again of late raised his voice in their behalf.

The present sad state of affairs has originated because the salutary barriers against the monopoly and usury of the Jews established by the Catholic Church have been abolished. These were a protection for the Christians and a safeguard for the Jews, so inclined to accumulate riches. The existing hostility will last so long as the Jews are not limited to that proportion of wealth and power

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to which their numbers and their work entitle them, and their lives and civil rights are not secured against the fury of mobs and the prejudices of rulers.

The Jews would have disappeared long ago had not Divine Providence endowed them so richly, and persistently protected and preserved them as visible examples of His justice and, as Fredet says, "unquestionable witnesses of the truth of the ancient Scriptures, in which we read alike our claims and their condemnation."

As members of the Church of God the Jews cherished the prophecies with a loving hope; as its enemies they have preserved the documents in which the prophecies are written, to their own condemnation.

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Chapter Sixth.

THE TWELVE FISHERMEN.

> Go ye into the whole world and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be condemned. And these signs shall follow. But they going forth preached everywhere, the Lord working withal and confirming the word with signs that followed. Matt. xvi, 14—20.

I. THE APOSTLES TOO BUSY TO WRITE.

THE Apostles were sent to teach all nations, and they did so by means of preaching. Their mission was not to write but to evangelize. They took no time to compose treatises on Christianity; they had no desire to hand their deeds down to posterity. It was only occasionally that they devoted any time to writing; and then they recorded only particular facts and events, or discussed some burning question. Only two Apostles committed the Gospel to paper, and two others caused it to be written down by a chosen disciple. Only five wrote Epistles that are still extant. Luke alone gave a few details of the history of the primitive Church. John alone wrote prophecies regarding the Church in the future. It was only in the fourth century that the inspired books were gathered into one volume; and the first complete catalogue was made by St. Augustine in the Council of Carthage, A. D. 397, and officially approved by Pope Innocent I.

The words of Christ—"Go ye into the whole world and preach . . ."—rang in the Apostles' ears, and the all-absorbing zeal with which they had been filled by the Holy Spirit moved them to carry the Gospel to the ends of the world. From the fragments of history that are still extant, it is evident that God worked with them, according to His promise, and used them as His instruments in

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the foundation of His Kingdom on earth. They introduced the Church among all nations, and thus made it in fact what it had been of right from the day when they received their Divine commission — Catholic, i. e., universal — the Church of the whole world.

II. FOUNDATION OF A WORLD-WIDE EMPIRE.

The names of the twelve Apostles were: The first, Simon, who is called Peter, and Andrew his brother; James, the son of Zebedee, and John, his brother; Philip and Bartholomew, Thomas and Matthew the Publican; James the son of Alpheus, and Thaddeus; Simon the Cananean and Judas Iscariot, who also betrayed Him (Matt. x, 2—4). Matthias was elected instead of the traitor, and Paul was called miraculously by Christ.

The Apostles were fishermen of the little lake of Galilee called Genesareth, except Matthew, a public officer, and Paul, an influential Pharisee. If they were not learned men, they had that keen eye for the observation of details, and that sure faculty of remembering every word pronounced, which are strongest in those whose faculties are not distracted by too many other matters. The Apostles were upright and sincere, and had no interest in deceiving others or intention of doing so. Either Jesus had wrought miracles and arisen from the dead or not. If not, they knew it well, and they had nothing to expect from Him, and therefore would not speak in His favor. If He had risen, they could expect the highest position in His Heavenly kingdom. But He had risen in very deed; they had seen and heard and touched Him, and they were eager to announce to the world the glad tidings of the Savior risen from the dead.

On the day of Pentecost, they were equipped for their great mission and transformed into prophets and heroes. The Holy Ghost descended upon them in the form of fiery tongues, and gave them power to speak divers languages.

"There were at Jerusalem men out of every nation under heaven, and every one heard them speak in their own tongue (Acts ii, 5—6)."

Peter proved to them that Jesus is the Son of God. Three thousand men were converted and baptized, and

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many of them became the apostles of the countries from which they came. Hence from Pentecost dates the inauguration, in its mature and ultimate form, of the Universal Church (A. D. 34). There never was a conqueror more eager for combat, or more confident of victory, than were these twelve fishermen. For their zeal no distance was too great, no country too desolate, no people too fierce. Persecutions had only the effect of sending the Apostles into new countries. It was Herod Agrippa I who, by killing James the Greater and arresting Peter, finally scattered the Apostles all over the world, in the year 42. All gave their lives for Jesus Christ. All are represented in sacred art as martyrs, accompanied by the book of the Gospels, a palm branch, and the instruments of their passion, which are more glorious tokens of nobility than the most ancient coats-of-arms.

Many went through a number of different lands, and sometimes in the track of their colleagues; hence in some instances several countries invoke the same Apostle as the founder of their Church, whilst some honor more than one Apostle. Their veneration as patron saints by the decsendants of their converts is, in the case of some o the Apostles, the only memory left of their labors. Andrew preached in the basin of the Black Sea, and died on a cross. The two Jameses taught especially in Palestine: the Greater preached a mission in Spain also, but on his return was beheaded at Jerusalem; the Lesser was thrown from the summit of the temple and despatched with a fuller's club. Philip announced Christ in Phrygia, and is represented with a cross. Bartholomew labored in Mesopotamia, and was slain with a c.ub. Thomas advanced into Persia and India, and is represented with a lance. Matthew evangelized Asiatic Ethiopia (Arabia) and was put to death with a hatchet. Matthias went to African Ethiopia or tropics and was murdered with a battle-ax. Simon labored in Northern Asia and was sawn to pieces. Judas Thaddeus was martyred with him. John was thrown into a caldron of boiling oil, from which he came forth unhurt; and he lived until the end of the century, testifying to the true Divinity of Jesus at Ephesus against the

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rising heretics. Peter and Paul were the great missionaries of the Roman empire, the first preaching chiefly to the Rabbinical Jews and the latter to the Hellenistic Jews and the Gentiles. Peter was crucified, and is represented with the keys; Paul was beheaded and holds a sword.

There never were more rapid conquerors than the Apostles. Paul writes to the Romans that their sound had gone forth into all the earth, and their words unto the end of the known world. The Pagan Seneca, who died A. D. 65, could already write: "That race of Christians is received everywhere. The conquered have given the law to the conqueror." At the end of the second century, when the labors of the Apostles had produced their fruits, Tertullian exclaims: "We are but of yesterday and we fill every place. The temples alone are left to you." Then he enumerates the most distant nations among those where Christians existed.

It was not only, or even chiefly, among the Gentiles that the Gospel was originally diffused. It reached the Gentiles through the hands of the faithful of Israel. The vast majority of the Jews at the time of our Lord's coming lived outside of Palestine. Immense numbers were to be found in Persia, Egypt, Greece, Italy and Spain, especially. Among these diaspora, as the scattered Jewish communities were called, the message of salvation spread with amazing rapidity, and from them it was radiated throughout the surrounding Paganism. Wherever Jews were found, and this was in every part of the known world, some of them recognized the Apostolic authority, and others, by rejecting that authority, which was no other than the rule of the long-expected Messias, fell into schism. Although most of the Jewish blood in the true Church is lost sight of, on account of the immense infusion of Gentile elements in the course of its world-wide expansion, it is highly probable that nearly every Christian of European or Levantine descent has some strain of Jewish lineage. There are ten times as many descendants of Abraham, Isaac and Jacob, even according to the flesh, in the Catholic Church as there are among the adherents of the Jewish sect.

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While the Apostles, endowed with the supernatural gift of tongues, spoke at times in all the languages in use among the peoples to which they went, the sacred languages, and the principal media of Christian doctrine and worship, were those three which had been used in the superscription upon the Cross: namely, Latin, Greek, and that vernacular variety of Hebrew now called Aramaic, or, in its modern form, Syriac. Thus, according to the liturgical language used, the Church has been divided, ever since the Apostolic times, into the Latin, Greek and Syrian Churches, which, with their subdivisions and offshoots, constitute the fourteen or fifteen officially recognized Rites that now make up the Catholic Church.

The only Churches which are not counted under these three heads are the Armenian and the Coptic. The Armenian is very ancient and has been flourishing since the fourth century. So far as known, it has always used the Armenian language, but it derived both its liturgy and its Scriptures from the Syrian Church, of which it may therefore be considered a daughter.

The Coptic Church may similarly be viewed as an offspring of the Greek. It is the national Church of Egypt, and the Coptic or ancient Egyptian tongue, which at a very early period began to be used for liturgical purposes in the remote country districts, is now its official language, except in Abyssinia, where the Ethiopic has been substituted and other liturgical and disciplinary peculiarities have arisen, thus constituting the Coptic-Ethiopic Rite.

At the present time the Church is divided into five great Rites: the Latin, Greek, Syrian, Coptic and Armenian. The Latin has one or two branches or subordinate Rites, notably the Latin-Slavonic; the Greek has at least four—the Melchite, Ruthenian, Roumanian and Bulgarian; and the Syrian three—the Maronite, Chaldean and Malabric.

All this rich development of organic divisions within the Church only serves to make more conspicuous its Apostolicity and unity, as well as its universality and its vigorous vitality.

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III. THE TWO APOSTOLIC TYPES.

1. Peter the Wise Governor.

To every one who reads the Bible without prejudice Peter appears as the Prince of the Apostles. Everywhere he is named the first; everywhere he is the principal actor and the most devoted disciple. Jesus changed his name of Simon into that of Peter—that is, Rock—to signify that he was to make him the cornerstone of His Church. Three times he solemnly proclaimed him the head of His Kingdom, promising him the keys of Heaven (Matthew xvi, 19), and charging him to maintain the faith of his brethren (Luke xxii, 32), and to feed His sheep as well as His lambs (John xvi, 15—17). The other Apostles understood Jesus well, and gave Peter the preference in every matter of importance. He presided over two councils at Jerusalem. He addressed the Jews in the name of all the Apostles. He promoted the development of the Syrian Church, visiting its different congregations to give them a solid organization. In one of these visits he raised from the dead the charitable Tabitha (Acts ix, 36). His miraculous power was so well known that the people placed the sick on the sidewalks, that at least the shadow of Peter might fall upon them and cure them (Acts v, 15).

If we have not many details of the labors of Peter, we have proofs of his brilliant success in the Churches which he founded, governed or promoted, and which became the most famous churches of the first centuries and the seat of the great Patriarchates; to wit, Jerusalem, Antioch, Alexandria and Rome. Although James was Bishop of Jerusalem, Peter labored in the interests of the whole Church of Palestine, and visited many places in person and with authority. He founded the Church of Antioch, the capital of Asia, where he resided for a time. To Alexandria, the capital of Africa, he sent his disciple Mark, who established a very flourishing community there. He passed through Asia Minor and went to Rome, the capital of Europe and the mistress of the world. Wherever Peter went, even by proxy, an impression was made which lasted for centuries. He dispatched missionaries all through

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Italy, Spain and Gaul, and made of the West what it has ever since been—the most solid part of Christendom. Rome was the capital of Paganism, the seat of the Pagan *pontifex maximus*, who was no less a person than the emperor himself. Peter made her the central seat of the true religion. For he founded there such a fervent Church that she became renowned the world over (Romans i, 8, 12; xvi, 19) and gave more martyrs to Christ than any other Church, so that she richly deserves her name of Mother of Martyrs. After three hundred years of struggle she became the capital of Christendom, and later on the property of the Popes.

2. *Paul the Eager Conqueror.*

The Acts of the Apostles relate four apostolic journeys undertaken by St. Paul. In A. D. 42 the Apostle of the Gentiles went to the region about Tarsus, his birthplace. In the years 52 and 54—57 he went around the Ægean Sea. When he returned to Jerusalem to perform a vow, mobs formed and would have killed him if the tribune had not rescued him. The Sanhedrim itself would have torn him to pieces if he had not been rescued a second time. A conspiracy formed against his life was discovered, and he was dispatched by night to Cæsaria, where he was detained two years in prison. Sent to Rome, for the hearing of his appeal to Caesar, he suffered shipwreck on the way, but he was saved and, by his prayer, all the ship's company with him. Bitten by a serpent, on the coast where they landed, he was not hurt. After three years more of imprisonment he was set free again (A. D. 63). He made a journey around the Mediterranean, and later on was captured and martyred with Peter under Nero (A. D. 67).

In his second letter to the Corinthians, Paul describes the immense labors and burning zeal of the Apostles for Jesus; for what he says of himself can be applied to all the Apostles.

"I am in many labors, in prisons frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty stripes save one. Thrice I was beaten with rods, once was I stoned; thrice have I

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suffered shipwreck—a night and a day I was in the depth of the sea. In journeying often, in perils of wars, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren, in labor and painfulness, in much watching, in hunger and thirst, in fasting often, in cold and in nakedness (II. Cor. xi, 23—27)."

In his fourteen epistles Paul breathes constantly the love of Jesus. He commences and finishes every one with His Holy Name. He ascribes all to Jesus, he calls Him the central point of all time, the beginning and the end of the human race, and the cause of the end of every event. (Romans xi, 36).

IV. CONTRAST TO MOHAMMEDANISM.

The reign of Christ does not depend on any man or any nation or any human means, but on God alone. Jesus chose twelve poor fishermen of the little lake of Galilee to spread His authority over all the earth. Without learning or influence or money they set forth and reached the utmost boundaries of the known world; and they made such an impression that they left disciples everywhere, and that their works remain until today. They could not produce such results by themselves, consequently they were the instruments of Almighty God in the conversion of the world. But the reign of Mohammed in the lands of Islam, like every other temporary triumph of heresy, was established through worldly means and by brutal force. The false prophet enkindled the martial spirit of the Arabs, and drove them sword in hand through the world, with the savage motto, "Become a Mohammedan or die." The vast conquests of the Mussulmen were the result of military force and tactics, and they are no more miraculous than the victories of Napoleon.

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CHAPTER SEVENTH.

POWERLESS TYRANTS.

The weak things of the world hath God chosen that He may confound the strong. I. CORINTHIANS i, 27.

I. THE PAGAN EMPIRE WARS ON THE CHURCH.

THE Romans had erected the most magnificent empire that ever existed. Rome had subdued and plundered the great cities of old; she had conquered commercial Carthage, classic Athens and holy Jerusalem. Enthroned near the shores of the Mediterranean sea, she ruled the finest parts of the world, and she gathered into her bosom the richest treasures of gold and jewels, and the finest masterpieces of all the arts and sciences. The cultured Greeks made themselves the slaves of the caprices and passions of her citizens. The sturdy barbarians descended into the arena, and the wild beasts were thrown into the amphitheatres to amuse her kingly people by deadly struggles.

The Romans attributed all their glory to the favor of the Superior Powers who rule the universe. Not only did they honor their own national gods, but they also accepted and propitiated those of their enemies, and built temples in their honor. They recognized no less than 30,000 gods, to whom they erected the great temple of the Pantheon. But lo! a crucified Galilean brands their heavenly protectors as demons, and claims for Himself Divine worship from the masters of the universe. The high priests of the gods were no others than the mighty Caesars themselves, who rose up to defend their national religion and customs, and to crush out this new and contemptible worship. For three centuries they brought to bear all the resources of their vast power against this strange religion. There

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were always laws in force against the Christians which were being applied in some part of the world. But ten powerful emperors enforced them everywhere, and enacted new ones, thus enkindling the fire of persecution all over the empire. Each century had its own particular torments, according to the temper of the persecutors and the spirit of the times. Thus the Pagans of Rome attempted to exterminate ten generations of Christians. But the disciples of Christ constantly grew in numbers under the very fire of the enemy. The blood of the martyrs was the seed of the Church, says Tertullian. God multiplied miracles to arouse the courage of His witnesses and to confound the fury of His enemies. For one that fell, he raised up ten new champions of His cause; and He slew the cruel tyrants with speedy and horrible deaths.

II. CRUEL ASSAULT BY TWO MONSTERS.

In the first century there was a brutal assault upon the Church by two monsters of cruelty, to wit, Nero and Domitian. Nero, stained with unnatural crimes, and steeped in the blood of his mother, brother and friend, set fire to the capital of the world and accused the Christians of the savage deed. To punish such a public outrage, the first persecution was started, and raged with incredible fury for nearly half a decade (A. D. 64—68). Some of the Christians, after being covered with the skins of wild beasts, were hunted with dogs, and by them torn to pieces and devoured. Others were besmeared with resinous substances, fastened to posts along the streets or in the alleys of the imperial gardens, and then set on fire and burned like torches to light up the scenery. SS. Peter and Paul were Nero's foremost victims (A. D. 67). Soon the hand of God fell upon him; he was declared a public enemy by the Senate, and, in his desperation, finally besought one of his freedmen to put an end to his life.

Domitan, his equal in cruelty, carried on the second persecution (A. D. 93—96). He tormented the last of the original Apostles, St. John. He, too, was so despicable in character that his wife put him to death, and the Senate degraded him and caused his name to be erased from the

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public records. It redounds to the eternal honor of Christianity to have been first attacked by two monsters of cruelty, who found their chief delight in tormenting their fellowmen, and who were killed in their own households and loaded with contumely by the public powers of their own country.

III. SYSTEMATIC PERSECUTIONS BY TWO STATESMEN.

In the second century, there were methodic persecutions by two great statesmen who were anxious to maintain the state religion of Paganism: Trajan and Marcus Aurelius. The Pagan priests and the Jewish rabbis represented the Christians as the enemies of the gods, the emperors, the laws, public morals, and society at large. They accused them of awful crimes of impurity, impiety and cruelty, and represented them as the cause of all the calamities that befell the empire. No wonder that popular mobs attacked the Christians and that the fierce cry for blood often echoed through the amphitheatres: "The Christians to the lions!" The Pagan philosophers undertook to demonstrate the absurdity of Christianity. Celsus raised all possible objections and sophisms against our faith; to such an extent that modern infidels can only repeat his hackneyed charges. But these were forever refuted by St. Justin, the Martyr, Tertullian and Origen, and were even contradicted by the Pagan author Pliny. However, the great statesmen who ruled the empire did not consult reason or examine into the facts. They looked only at what they considered reasons of state, and strove to exterminate the Christians lest their false gods might be offended and the national customs changed. The warlike Trajan and the peaceful Adrian prolonged the third persecution from 105 to 127. SS. Simeon of Jerusalem and Ignatius of Antioch were among the most illustrious martyrs who testified before their magistrates. The philosopher Marcus Aurelius was the fourth persecutor, and perpetrated horrible cruelties in Lyons, Vienna and Smyrna. St. Polycarp shone by his fortitude in the last-named city.

The base means of calumny and mockery resorted to by these Pagans show the weakness of their cause and

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the strength of Christianity. God did not spare these statesmen, and visited His wrath upon them even in this world. The conqueror Trajan saw his new provinces revolted. Hadrian met his death by gluttony. Marcus Aurelius was cursed with a bad son, and brought to an untimely end by a barbarian tribe.

IV. WARLIKE ATTACK BY FIVE SOLDIERS.

During the third century the empire was under the control of the soldiery, who crowned and uncrowned the emperors. Five tyrants attempted to exterminate those Christians who remained firm in their faith and to frighten the weaker ones into apostasy by refined and prolonged tortures. The ordinary punishments were too lenient for them, and prodigious ingenuity was expended in devising new and most barbarous torments. The Roman amphitheatres where the scenes of horrible butcheries. Amid the howls of the pitiless mob, defenseless Christians were thrown to the lions, tigers, elephants, bears and bulls, to be trampled, dragged, torn and devoured by the ravenous brutes. Some of the martyrs were tied together and hurled into the sea, or imprisoned in sacks with poisonous serpents. Others were dipped in honey, and laid, with their hands and feet bound, in the burning sun, to be devoured by worms and insects, or to rot alive. Others were tied to trees to become the prey of wild beasts. Some were bound to the tails of wild horses and dragged to death over thorns and stones. Still others were fastened to boughs of trees, bent forward, to be lacerated in their rebound. Women were subjected to alluring temptations and shameful humiliations. The feet of men were pressed in blocks, their limbs dislocated by means of racks or wrenched off joint by joint, till nothing but the head and trunk of the victim were left. The eyes and tongue were torn out, and needles were stuck under the nails. Some martyrs were rolled naked on sharp shells and pieces of glass, and their wounds afterwards rubbed with salt and vinegar. Others were cast into the midst of the flames, or placed upon heated iron grates or chairs. Decius sought, by a prolongation of torment, to wear out the Christians,

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endeavoring to starve them into apostasy. But Christ and His Bishops were watchful. The Church frightened her childred away from the Pagan altars by a severe discipline of public penances, which subjected the apostates to many years of humiliation at the doors of the churches.

God did not forget His soldiers in their trials. He shortened the time of their persecutors during this century to less than one year, with the exception of Septimius Severus, who had ten years in which to persecute (A. D. 201—211). The Almighty also punished the Empire with civil and foreign wars, with pest and black plague. From 259 to 271, thirty tyrants tormented the Roman world; the barbarians invaded the provinces, and the plague decimated the inhabitants.

Septimus Severus, the fifth of the persecutors, martyred St. Irenaeus, with nineteen hundred other Christians, at Lyons. His son Caracalla tried to murder him, and brought him to an early death. The sixth persecutor was the barbarian Maximin, A. D. 235. He was killed by the African army, and his head carried at the end of a lance. The seventh persecutor Decius was one of the fiercest enemies that ever afflicted Christianity. He terrified the Christians by the cruelty and the length of the torments. So great was the carnage he wrought among them that they had to enlarge the catacombs to bury their dead and to conceal their living. This emperor was killed by the Goths and left, without burial, to be devoured by the wild beasts. Valerian (A. D. 257—258) put to death SS. Cyprian, Stephen, Sixtus and Lawrence. Captured by the enemy in a war against the Persians, he served for ten years as a footstool for the king of that country, from which to mount his horse, until he was flayed alive and his skin hung as a trophy in a Persian temple. Aurelian commenced a ninth persecution in 275; but he was killed by the officers of his own army.

V. CULMINATING PERSECUTION AND MIRACULOUS VICTORY.

After three hundred years of vain rage, six strong emperors combined all the policy, all the power and all

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the cruelty at the command of the masters of the world to exterminate Christianity forever, by one supreme effort, from the face of the earth. It was the tenth persecution, carried on under the names of Diocletian and Maximian (A. D. 303—313). Galerius, one of their associates in the empire, was the new Nero to enkindle the fires. Setting the palace twice on fire, he accused the Christians of that crime, and thus aroused the emperors against them. The persecution was so violent that all exterior signs of Christianity disappeared, and that columns were erected to commemorate the complete annhilation of the Christians, with the words: *Dieleto nomine Christiano.*—"The very name of the Christians having been wiped out." But at the precise moment when Paganism was celebrating its triumph, God was preparing its ruin. Galerius compelled Diocletian and Maximian to abdicate their power, and in their chagrin these once mighty sovereigns did themselves to death. Galerius was the monster who had fed his bears with the living flesh of Christians, and roasted their members over a slow fire. He was most visibly struck by God. He was devoured alive by vermin, and the odor of his sores drove the courtiers from his palace. Maxentius, son of Maximian, who was master of Rome, and had 250,000 men to defend it, declared war against Constantine, the Caesar of Gaul, who could only dispose of 40,000 men. But Constantine, whose mother was a saint, had confidence in the God of the Christians, and boldly marched on Rome. A luminous cross appeared in the sky to the whole army, with these words, shining in letters of gold: *In hoc signo vinces*—"By this sign thou shalt conquer." Maxentius was routed and fled. He was drowned in the Tiber. The Cross had conquered. It entered Rome in triumph, and drove the Pagan gods from the Capitol. Thus were the conquerors of the world overcome by the crucified God of Calvary.

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Chapter Eighth.

TRIUMPHANT VICTIMS.

When they shall deliver you up, take no thought how and what to speak; for it shall be given you in that hour what to speak. For it is not you that speak, but the Spirit of your Father that speaketh in you. Matthew x, 19—20.

I. THE ELOQUENCE OF BLOOD.

A MARTYR is a person who voluntarily sheds his blood for the defense of his faith. He must be fully convinced of the greatness of his cause, and of the truth of the fact or doctrine, to be willing to give up his life for it. Jesus was the first to die to assert His Divinity. His disciples died by the millions to assert that same Divinity, and their heroic sacrifice convinced the Pagan world of their sincerity, and of the truth of their religion, and brought it to the feet of the crucified God.

II. SUBLIME VIRTUES OF THE MARTYRS.

The martyrs are braver than the soldiers who die for their country; for such heroes sell their lives dearly and are crowned with laurels, while martyrs are subjected to a painful death, covered with disdain and consigned to the oblivion of the world. Their only ambition is to testify to the glory of Jesus Christ, and to suffer something for His name. They are moreover the noblest of men in their moral virtues, such as justice, chastity and charity. St. Ignatius, the eminent Bishop of Antioch, is a striking example of a true martyr. In the year 106, the great emperor Trajan summoned him to appear before him. He rebuked him as a malignant devil, who had dared to violate his command, and he boasted that the gods of the Romans had helped them to conquer the world. Ignatius replied:

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"You err in calling those gods who are no better than devils. There is but one God, Who has made heaven and earth, and one Jesus Christ, the only Son of God, to whose kingdom I aspire."

The Emperor condemned him to be torn in pieces by the wild beasts at Rome. The saint thanked God, who had so honored him as to allow him to be bound with the chains of Paul the Apostle. Fearing lest the Roman Christians might try to obtain his pardon from the emperor, or to ask his miraculous preservation from the Almighty, and thus prevent his martyrdom, he wrote to them not to oppose his sacrifice.

"I fear your love, lest you do me an injury. If you love my body, I shall have to run my course again. Therefore you cannot do me a greater kindness than to suffer me to be sacrificed unto God, while the altar is now ready. Suffer me to be the food of the wild beasts; this is the short way to Heaven. May I enjoy the wild beasts that are prepared for me! May they exercise all their fierceness upon me! If they will not do it willingly I will provoke them to do it. Forgive me. I know what is profitable to me. Permit me to imitate my Savior. Come fire! Come cross! Come beasts without number! Let my bones be crushed and my whole body be rent! Let all the torments of the Devil be let loose upon me, so only that I become a partaker of Jesus Christ."

Ignatius arrived at Rome during the Saturnalia feasts. The people were gathered in the immense Coliseum to witness the wild fights of beasts and men. They were satiated with the blood of the fallen ones, and now they craved to see the undaunted Bishop of the Christians before the lions. The venerable man, covered with white garments and crowned with snow-white hair, is led into the bloody arena. Standing immovable he cries: "I am the wheat of the Lord. I must be ground by the teeth of these beasts so as to be made the pure bread of Jesus Christ." The iron gates turn; two hungry lions bound into the arena. They seize the martyr in their huge claws and quickly devour him. There remain only the large bones, which are gathered by the deacons of Antioch, and preserved as the most precious of treasures.

The heroic fortitude of the martyrs always struck the crowd of spectators and often their very tormentors. It was not rare to hear the people, and even the tormentors, suddenly declare themselves Christians in the presence of the threatening judges.

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Moreover, God multiplied miracles in the solemn hour of trial. Often the most deadly weapons could not kill the champions of Christ; while their unjust judges were stricken blind or dead on the bench, and the cities guilty of their blood were shaken by frightful storms and earthquakes. Large crowds at once, and whole towns at a time, declared themselves Christians during the testimony of blood given by these heroic soldiers of Christ.

III. IMMENSE NUMBER OF THE MARTYRS.

People of every age and sex, rank and condition, gave one and the same testimony to the God of Calvary. Victor, Eulalia and Agnes were children of twelve years, and yet they undoubtedly proclaimed the Divinity of Jesus Christ even in the face of the burning fire. The young and noble Pancratius braved the lions of the Coliseum at Rome, and the learned princess Catharine confounded the philosophers of Alexandria and was mutilated on a wheel of knives. Pope Sixtus II. was slain on the altar in the Catacombs. His deacon Lawrence complained that he was not allowed to offer his own sacrifice with that of the Pontiff. But the third day after, he was roasted alive on a gridiron in one of the public squares of the city. In the midst of the flames he had the courage to offer his roasted flesh as a fit food for the tyrannical judge. Agatha in Sicily resisted the threats and allurements of the governor who sought her hand. Ordered to renounce Jesus Christ under pain of torment, she said: "Renounce yourself your gods of wood and stone and adore Jesus Christ, or else you will be tormented forever." Polycarp, the fearless Bishop of Smyrna, was challenged to choose between apostasy and death. He answered: "I have served Christ for eighty years; how can I now blaspheme my King and Savior?" He was condemned to be burned alive on a heap of fagots blazing in the public square. But the flames surrounded him in the form of an arch. To end his life a Pagan had to come and pierce him.

Did ever any other person than Jesus Christ have such generous champions? In the numerous and huge folios of the Bollandists, there are authentic records of thousands

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of matyrs. But that is an insignificant number in comparison to those whose deeds are known to God alone. All the ancient documents speak of innumerable multitudes. The Catacombs of Rome are the most conclusive proof of their great number. The Catacombs are underground cemeteries hewn in the rock. They consist of narrow corridors, lined with rows of tombs on both sides like the shelves of a store. They are often three and sometimes five stories deep, and many of the cemeteries have more streets than a good-sized town. There have been discovered fortynine Catacombs around Rome, which form nine hundred miles of vaults and afford room for five millions of people. The martyrs that are buried therein have five signs by which they can be recognized, and which are found in great numbers. The surest of these signs are a phial of blood and a palm branch. The Catacombs served also as a shelter for the living. When the thunder of persecution rolled over their heads, the Christians had no secure place of refuge except the city of the dead. Thither they fled. There they offered up the Precious Blood of the Son of God upon the bleeding bones of the martyrs. There they received the same sacraments with which our souls are nourished. All the seven sacraments are represented in the fresco paintings which remain to this day. Thence they parted breathing fire like lions, and ready to give their blood for Jesus Christ. Ten generations passed through those dark and damp necropoles. Is there any separated religion for which millions of civilized people have been willing to be torn to pieces or to be buried alive in the bowels of the earth?

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Chapter Ninth.

CHRISTIANITY AND PHILOSOPHY.

> If thy brother shall offend against thee, go and rebuke him between thee and him alone. If he will not hear thee, tell the Church; and if he will not hear the Church, let him be to thee as the heathen and the publican. Amen, I say unto you, whatsoever you shall bind upon earth shall be bound also in Heaven. Matthew xviii, 15—17.

I. DOCTRINE CAST INTO SCIENTIFIC FORM.

"Hell," says St. Cyprian, "beholding its idols overthrown, invented a new means of destroying the peace of the Church, by exciting heresies and schisms, which strove to corrupt the faith and to disturb its unity. But the new efforts of the demons afforded her an opportunity for still greater triumphs."

Indeed, radical heretics soon arose, who attacked the Divinity and the Work of Jesus Christ, and tried to reduce Him to the level of the Pagan divinities and to make of Christianity practically a mild form of Paganism. Then ambitious schismatics revolted against the authority established by Jesus Christ, and separated whole nations from the rest of Christendom. But God knows how to draw good out of evil by making attacks on Christian truths an occasion for defining them forever. It is a law of history that whenever a Christian tenet is attacked it is sure to be defined so clearly and formulated so accurately that there can be no further misunderstanding on the subject for all time to come.

II. THE PHILOSOPHERS ACCEPT CHRISTIANITY.

The Greeks were the most intellectual people of the earth, and the leaders in the arts and sciences. Many centuries before Christ, their philosophers had made deep investigations into the problem of the origin of man and his consequent duties. At first Pythagoras introduced the brilliant dreams of Asiatic pantheism and metempsychosis. But soon, under the influence of a purer tradition, the

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Greeks created original systems of philosophy, which were the most exact and the most sublime ever produced by the human mind alone. Four hundred years before Christ, Socrates sacrificed his life for the love of wisdom and virtue. After him were established the four great philosophical schools which have divided the civilized world ever since. Plato developed lofty ideas on the creative mind of God, the soul of man, and the government of society. His philosophy reaches so high that it has been called the human preface of the Gospel. Aristotle studied our faculties and our senses, and formulated the great laws of intellectual operation which have continued to be the guide of the civilized world until the present day. Other philosophers examined the practical questions of the end of man and the conditions of human happiness. Epicurus found the chief felicity of man in the satisfaction of his desires or passions; Zeno in the control of the same passions and the practice of the most austere virtue. For hundreds of years the Greeks were disputing over those and other systems. About the time of Our Lord able exponents of the Platonic school appeared in the persons of Cicero and Plutarch. In the fourth century after Christ, Julian the Apostate revived that school, and introduced into it some of the principals of Oriental pantheism. Against this Neoplatonism arose the Christian schools of Alexandria and Antioch, at the central seats of the Greek and Syrian culture. The Syrians, it may be remarked, were intellectually dependent on the Greeks, having been pretty thoroughly Hellenized; so that it is common to include the Syrian and Greek Churches, as well as the Coptic and the Armenian in a loose sense, under the head of Greeks. The school of Alexandria was more distinctively Greek, and was mystical and speculative in its tendency; while the Syrian school of Antioch inclined to a shallow rationalism and empiricism. The first was the bulwark of orthodoxy, while the latter produced several heresiarchs.

The Greeks, as we have seen, were a highly philosophical people, and they brought to the Church that spirit of inquiry and contention that had distinguished their fathers. They made long investigations into the mysteries of Christ-

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ianity, and they were struck by their loftiness and exactitude, and humbly bowed their knees before the Prophet of Nazareth. What a security for the justness of our faith! The most intellectual and subtle people of antiquity carefully examined all our dogmas, at the beginning of their diffusion, and found them supremely reasonable. They explored them thoroughly, and expressed them forever in imperishable forms.

III. THE SOPHISTS PERVERT CHRISTIANITY.

If Greece had true philosophers, she had also pseudo-philosophers who, unable to grasp the great systems, quarreled and disputed about small details of the same, and tried to break up the work of the great masters. These miserable philosophasters where called Sophists.

If the great minds accepted the whole of Christianity, fully and generously, the small minds accepted it only in part, and in a grudging and critical spirit. There were superficial and vain men who wanted to reconcile the Pagan systems with the Christian faith, and to make an eclectic religion of their own by fusing them together. Men dominated by petty ideas, or little-gifted in intellect, who could not grasp the unity or the loftiness of Christianity, wanted to fit everything into their own narrow system. Disappointed men, whose ambition could not be satisfied by such positions as their merits entitled them to, hoped to rise in the midst of confusion, and did not hesitate for their own personal ends to involve the Church and State in endless disputes and quarrels, and even civil wars. Such men formulated new doctrines and, when their errors were exposed, they obstinately clung to them, and thus became formal heretics. A heresy is a stubborn adhesion to a doctrine condemned by the Church of God. Those who simply secede from the Church of God, and refuse obedience to it, without renouncing the Apostolic faith, are called Schismatics. A schism is the breaking off of some part of the Church from the living whole. It is a revolt against the Pope, the Vicar of Christ, ordinarily caused by personal or national jealousy, as in the case of the great Greek Schism, to be described hereafter.

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The Heretics attacked the fundamental tenets of Christianity, and went to opposite extremes. Some affirmed the total depravity of man, and others denied that any depravity exists. Some denied the Divinity of Christ, others affirmed the personal separation of the Divine and human natures, while others denied all distinction between them, and so on.

The schismatics, who came at the eleventh hour, attacked the Divine Kingdom of Christ, denying obedience to His one Vicar on earth. Christ had established but one Church (Psalms XIV, 1, John XVII, 21, Ephesians V, 23—32) and prayed and suffered for her alone; and now the presumptuous Byzantines would fain establish a second one in the seat of their empire! Christ had chosen but one Divine Spouse, and made her independent of the powers of this world. Will He now accept at human hands a second one, who is the slave of the Caesars of Constantinople?

Heretics and schismatics were faithless to Christ, and prostituted themselves to strange imaginations or political idols, just as the Jews of old had gone gadding after the gods of the nations, thus meriting the oft repeated reproaches of the Prophets for their spiritual adultery.

IV. TRIPLE CONDEMNATION OF THE SOPHISTS.

1. Condemnation by the Doctors.

Against these bold innovators arose the Fathers of the Church, men remarkable for their extraordinary virtue and their universal learning. They are called Fathers because they lived and wrote in the early centuries of Christianity, and by their labors preserved the life of the Church safe and sound. The most illustrious among them are called Doctors because they taught and defended the Apostolic doctrines in an especially masterly way, exposed the errors of the heretics, and stopped their mad ravages. There were four particularly great Doctors in the Greek, and as many more in the Latin Church. The names of the Greek Doctors were Athanasius and Chrysostom, Basil and Gregory of Naziana. The names of the Latin Doctors were Ambrose

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and Augustine, Jerome and Gregory the Great. The Syrian Church also produced two distinguished Doctors, namely, S. Ephraem, and St. John of Damascus. All of them were true disciples of the great philosophers of old, and deserve to be called their sons. The time of their labors constituted the second great period of philosophy, and it was by them that the Christian doctrine was reduced into scientific form.

The leaders of the heretics and schismatics were only pigmies beside them, and did nothing but pervert the salutary doctrines of Jesus Christ.

The Doctors of the Church confounded the heretics by revelation as well as by reason. They had one great advantage, the comparative recentness of the revelation contained in the Bible and the Apostolic Tradition. In those times the preaching of the Apostles was still green in the memory of the people as well as in the precious manuscripts long since lost. Thus the Doctors had the very identical text of the inspired books which were recognized as such in A. D. 397. They had also the living and full traditions on all the essential points of the faith fresh from the Apostles. With such recent sources of evidence, it was easy to confound the false teachers.

2. Condemnation by Councils.

The characteristic trait of the heretics is stubborn adherence to their own ideas, and devouring activity in the propagation of these. But God protects His flock against the wolves in sheep's clothing by the ministry of the Bishops, and especially those of the great Apostolic See of Rome.

"The Holy Ghost has placed the Bishops to rule the Church of God, which He has purchased with His own blood (Acts xx, 28)."

The Bishops are the official judges of the faith in their respective dioceses; they must examine and judge new doctrines. When there are important and difficult matters, all the Bishops of the whole world met in what is called an Ecumenical or General Council. Such a council is infallible through the assistance of the Holy Ghost.

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The first council of Jerusalem proclaimed itself inspired by the Holy Ghost, saying: "It has seemed good to the Holy Ghost and to us (Acts xv, 28)."

The first four Ecumenical Councils were held in such esteem as documents of Tradition, that they were compared to the four Gospels. At the following General Councils their Acts and Decrees were placed beside the Gospels, and no one was allowed to question again what had been judged by them. There have been in all nineteen Ecumenical Councils, which makes one for every century, though they have in fact been held at irregular intervals. The decisions of an Ecumenical Council are most solemn and effective. The eyes of the world are fixed upon the cosmopolitan assembly during its sessions, and when its members are at home again they possess more zeal and more facility for putting the decrees into execution. Divine Providence seems to give by this means a greater sanction to the true faith, and a livelier impulse to reformation. In fact, whenever the spirit of evil seems to be seducing whole nations and to threaten the very existence of the Church, an Ecumenical Council puts an end to its ravages. Such a gathering combines the science of the Doctors and the wisdom of the Bishops; it is visibly seconded by Divine Providence, and always produces the most salutary effects. It is a remarkable fact of history that all the Ecumenical Councils have been preceded by alarming disorders and followed by a period of true peace and extraordinary virtue. The symptoms were frightful, and the Church seemed devoured by an incurable disease. The Fathers convened; they searched into the evil, and prescribed the remedy; and lo! the Church renewed her youth, and produced abundant fruit of salvation. Thus out of evil comes good. A salutary reaction follows, and a great movement in the direction of learning and virtue sets in. How wonderful are the works of God!

However, the Pope remains the supreme judge, whom all the Bishops recognize as their head, whether singly or collectively. They meet at his call, or with his approval, and send their decrees for his approbation, so that he is the final judge. Moreover, at times he has to be the only

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judge, in order to check at once the harm intended by heretics. Sometimes the Bishops could not be gathered immediately, and the field would be open to the frantic innovators. But, even when acting alone, as the mouthpiece of the teaching authority of the Universal Church, the Pope is endowed with infallibility in all questions of faith and morals, and can decide them with sovereign authority. The Holy Ghost assists Peter and His successors "to confirm their brethren in the faith." (Luke xxii, 32).

3. Condemnation by Divine Providence.

The heretics were men who put themselves above the whole of Christianity. Beaten on scientific and religious grounds, they tried to spread their tenets through political machinations. By dint of servility, intrigue and concessions they had gained princes and governments to their side and caused terrible revolts. Thus no heresy or schism has ever been established except through despotism or revolution. The emperor Constantius imposed Arian confessions of faith upon ecclesiastical councils and thrust Arian Bishops into many of the great episcopal sees. Other emperors were found to prop up every heresy that arose, and the future seemed to belong to the misbelievers. But at the very moment of seeming triumph the heresies have always been attacked by their constitutional disease of internal dissention, which sooner or later undermines and destroys every sect. The most powerful heresies of the early centuries were in the end abandoned by their followers, who either apostatized from Christianity altogether, or returned to Catholic faith and unity; so that those great sects have long ago either utterly disappeared or dwindled into insignificant factions. The nations which persevered in heresy or schism invariably declined, and, as in the case of the unfaithful Jews of the Old Law, fell under the power of their neighbors. The once flourishing East has become the prey of the unspeakable Turk. The Nestorians and Eutychians, the Arian Goths and Vandals, and the Schismatic Greeks have groaned for centuries under his galling yoke.

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In modern times Protestantism seemed destined to conquer and rule the world. In a few years it triumphed throughout all northern Europe; but it soon came to a standstill and lost all its southern outposts; and it separated into hundreds of sects, undergoing so many transformations that its founders would hardly be able to recognize most of the Protestants of to-day as their followers. It sowed the seeds of doubt, and now millions are relapsing, under its influence, into Paganism; while great numbers of learned men are returning every year to the Catholic Church.

The present political situation, in its relation to religion, may appear, at the first glance, to be very alarming. Nearly all the powers of the world are in the hands of the enemies of the Church. Germany and England, two of the nations which were first infected by Protestantism, together with the colossal empire of the Czar, seem to dominate the world.

Even in Catholic lands, the governments far from upholding the Church have, for a century past, been, in most cases, openly or secretly hostile to it, and have made laws which, in their cruel enmity to our holy religion, outdo the worst official crimes of the Protestant nations. But this state of affairs only results in arousing the Catholics of the whole world to unprecedented activity, and in drawing down the vengeance of God upon their oppressors.

The Church regards her enemies of the present day with the same equanimity and serene confidence with which she has again and again in past ages faced far more formidable foes. Standing firm upon the rock of Divine truth, she knows that the gates of Hell can never prevail against her. Matt. xvi, 18.

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CHAPTER TENTH.

HALF WAY CHRISTIANITY.

Jesus being baptized, forthwith came out of the water; and lo! the heavens were opened, and the Spirit of God descended as a dove; and behold a voice from heaven, saying: This is My beloved Son, in Whom I am well pleased. MATTHEW III, 16, 17.

I. IS JESUS GOD OR MAN?

AFTER Constantine the Great had proclaimed Christianity the religion of the empire, many persons entered the Church who were imbued with rationalistic principles, and actuated by worldly motives. They attempted to make a compromise between Pagan mythology and Christian theology, and to place Christ among the gods, although at their head. Arius formulated these ideas, and taught that Christ is only a creature, although immensly superior to all other creatures. The Christian Bishops pronounced the doom of Arianism at the Council of Nicea, and Anthanasius fought for half a century to maintain the belief in the true Divinity of Jesus Christ. The Greek empire strove to impose the false doctrine upon the world, but it failed, just when it seemed to have succeeded.

II. THE TWO CHAMPIONS.

Arius was a priest of Alexandria, distinquished for learning and eloquence, but actuated by the spirit of pride and violence. When a deacon, he compromised himself in the Meletian schism. However, he was absolved and ordained a priest. He aspired to the Patriachate of Alex-

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andria, and when, in the year 311, St. Alexander was elected, he rose up against him and took this occasion to broach a new heresy. At a meeting of the clergy in Alexandria, he declaired his belief that the Son of God is not equal to the Father. The rest of the clergy regarded this as a direct insult to Our Savior. The Archbishop endeavored to gain the innovator by kindness, but that only gave him time to spread his error abroad. Finally Arius was condemned by a Council of the Egyptian Church, at which a hundred Bishops were present. Then he went to Palestine, where he succeeded in deceiving the Bishops of the Syrian Church, and in being illegally relieved from censure. There, too, he gained to his cause the two Eusebiuses: the first, a Bishop of Caesaria who was a renowned historian; the second, a courtier who by the influence of Princess Constantia succeeded in usurping the sees of Nicomedia and Constantinople. Under their protection Arius spread his heresies, which he propagated especially by popular songs.

Anthanasius, whom God raised up to oppose this formidable heresiarch, was endowed with deep penetration, incisive logic, enrapturing eloquence, extraordinary prudence and invincible fortitude. Trained in the austere school of St. Anthony of the Desert, he acquired that undaunted courage and persevering energy which he exhibited against innumerable adversaries. While he was yet a deacon, he was a friend and counsellor of the Patriarch of Alexandria, and notwithstanding his youth he was elected the successor of that prelate in 328. For half a century he carried on gigantic struggles againse the enemies of Christ. His name means "immortal", and his fame will live as long as the world stands and as long as Christ reigns in Heaven.

III. THE SOLEMN JUDGEMENT.

In order to stop the dissensions, Constantine the Great, in concert with the Pope, convoked the Bishops of the Catholic world to the first Ecumenical Council, which was held at Nice, in A. D. 325. There never was a more venerable assembly. Many of the Bishops had already been confessors of the faith, and still bore the marks of the

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wounds received for Christ's sake. Paphmutius, a Bishop of Upper Egypt, and Osius, of Cordova, in Spain, had lost their right eyes for the faith. The latter presided over the Council as the legate of the Pope. St. Alexander of Alexandria was accompanied by the young deacon Anthanasius, whose name became the bulwark of the faith, and the central figure in the ecclesiastical history of the fourth century. Three hundred and eighteen Bishops came from all parts of the world to confirm by their solemn testimony the Divinity of Jesus Christ, which they had confessed before their tormentors. The living echo of the Apostolic Tradition, they linked together the present and the Apostolic times. Arius, regarding the Fathers more as a legion of undaunted martyrs than as a body of intellectual athletes, hoped to lead them into his opinions.

But Eustatius of Antioch and Marcellus of Ancyra ably refuted him, and Athanasius, the theologian of Alexandria, overwhelmed him by the clearness of his refutations. Arius maintained that the Word was made from nothing, and was the creature of God, albeit more perfect than all His other creatures. He thus lowered Christ to the rank of the Pagan gods, and made of Christianity only a new form of idolatry. The orthodox Bishops were unanimous in amathematizing his impiety. During one of the solemn sessions, the emperor, clothed in brilliant vestments, occupied a throne of gold in the council chamber. Arius was confounded before him. As his disciples resorted to subterfuges, the Bishops defined the perfect equality of the Son with the Father, by the word "consubstantial", i. e., "of the same nature and substance", and they emphasized their declaration, in the symbol of faith then drawn up, which is now known as the Nicene creed, by the following words:

"I believe in one Lord, Jesus Christ, the only-begotten Son of God, born of the Father before all ages; God of God, Light of Light, true God of true God, begotten not made, consubstantial with the Father, by Whom all things were made."

Constantine declared the Counciliar decrees to be laws of the land. Arius, Eusebius of Nicomedia, and three other recalcitrant prelates, were banished into Illyria.

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The Council also decreed the uniform celebration of Easter on Sunday, acknowledged the traditional Primacy of the Roman Pontiffs, and declared what qualifications were necessary in candidates to the priesthood.

IV. FOTRYFIVE YEARS OF STRUGGLE AND TRIUMPH.

Athanasius fought for half a century to defend the Divinity of Jesus Christ. He was exiled by all the Governments of his time, but he overcame their rage, and was the foremost instrument of Divine Providence in maintaining throughout the world the belief in that fundamental dogma of our religion. By dint of intrigues, the Arians won the emperors over to their side, and strove to gain possession of the Patriarchal sees. On her deathbed Constantia, the sister of Constantine, asked for the restoration of Arius and obtained it. The Arians commenced to accuse Athanasius of all kinds of crimes, such as adultery, sacrilege and murder, and succeeded in having him brought before the Council of Tyre, composed of their own partisans. However, their accusations were victoriously refuted. But they invented another calumny—that of monopolizing the grain. During a famine Athanasius had bought a quantity of grain to feed the poor, but this was made the occasion of accusing him before the Emperor as a speculator, and he was exiled, on this trumped-up charge, to Treves in Gaul, were he remained for twenty-eight months. The Arians thought of seating their master on the Patriarchal throne of Alexandria, but he was driven from the walls of the city. Then they introduced him with great pomp into Contantinople, but the holy Bishop with his people had fasted for seven days and called down the Divine vengeance upon the heresiarch. As soon as Arius had reached the public square, he was seized with a nervous trembling, and asked leave to retire into a private room. As he did not return, his partisans entered in, and found him lying drenched in his own blood, with his entrails gushing out. They themselves trembled before this horrible spectacle, and the spot of his tragic death ceased to be frequented.

In 337 Constantine died and left the empire to his three sons. The East was allotted to the bitter Arian

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Constantius. Eusebius soon usurped the see of Constantinople, and sent two intruders to the see of Alexandria. Athanasius fled to the Pope, who held a council at Sardica to reinstate him. But five years elapsed before that could be effected. In 350 Constantius became the sole emperor, and for ten years used all the power of the Roman Empire in behalf of the half-Pagan Arianism. He continually called the Bishops to councils at which he forced them to follow his dictation. At an anti-council of Sirmium, in Pannonia, the Arians drew up the first symbol of Sirmium, in equivocal terms, and upon the strength of new calumnnies condemned Athanasius.

Pope Liberius convoked two Councils, one at Arles in 353 and one at Milan in 355. But the emperor intimidated them. Entering the latter with drawn sword, he exclaimed: "My will must be your law;" and he commanded the Fathers to sign the condemnation of Athanasius, under pain of being sent into exile. Five Bishops refused and were banished at once. Others signed tremblingly, and the document was sent to Pope Liberius. The undaunted Pontiff repelled it with indignation, and was also sent into exile, while an antipope was intruded into the see of Peter. At Alexandria soldiers were sent at midnight to storm the church in which Athanasius was officiating. The Bishop refused to flee; but he fell into a swoon, and was borne away like a corpse. A few days later he was in the desert, amidst the holy monks, were he remained for seven years. An illiterate Cappadocian named Gregory attempted to occupy his see, and this man forced his way into the church by the aid of Pagan soldiers, who burned the sacred books and vessels, and brutally outraged Christian women and virgins. Such a sacrilege aroused a general indignation; the intruder was killed by the populace, his body burnt, and the ashes thrown into the sea.

Arianism seemed so triumphant that St. Jerome after the anti-council of Sirmium exclaimed: "The whole world groaned to find itself Arian". Entrenched in the foremost bishoprics of the world, and supported by the power of the Caesars, it held a second anti-council at Sirmium

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(A. D. 357), to proclaim the false faith that they dreamed was to rule the earth. The Arian bishops of the West drew up a formula of faith teaching that the Son is entirely different from the Father. But that same year the Arian bishops of the East met at Ancyra, and proclaimed that the Son is similar to the Father. Thus Arianism was split into the factions of Arians and Semi-Arians. It found itself a prey to that internal dissension which infects, undermines and finally destroys all heresies. Constantius assembled a third anti-council at Sirmium, and imposed a compromise that satisfied nobody. In 359 he gathered the Eastern Bishops at Seleucia and the Western Bishops at Rimini, and tried to impose upon them all his formula of faith, lacking the word "consubstantial". At Rimini they resisted for seven months and, though they finally gave way, under compulsion, they retracted the following year, as soon as they could act freely. Pope Liberius, who, at the request of the ladies of Rome, had been allowed to return from exile, condemned all these false councils.

At the moment when Constantius thought that he had successfully altered the Christian religion according to his plans, he was dethroned by his nephew, Julian the Apostate, and all his works fell to the ground. Athanasius returned admidst the joyous acclamations of the people. He was again exiled by Julian and by Valens, but was every time reinstated, and he died in 373 in undisputed possession of the Patriarchate. Valens endeavored for ten years (367-378) to revive the perishing heresy, but without any success, within the empire. He succeeded, however, in infecting with the heretical poison and intolerance the barbarian tribes, which were still too ignorant to detect and reject it as the Greeks had done as soon as left to themselves. The Ostrogoths and the Vandals became very violent in their persecutions against the Church, but they were soon punished. They were conquered by the Greeks in the years 534 and 554, and their names disappeared from history. The other tribes were more intelligent, and under Gregory the Great (600) embraced the true faith. As for Valens he was attacked by the Goths, and, having been defeated,

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he was burned alive in the hut where his wounds were being dressed.

What is most striking here is that all the snares of hell, all the violence and all the wiles of the heretics, were in vain, and failed chiefly as a result, humanly speaking, of the holiness, the eloquence and the energy of one man. Although he was five times sent into exile, and although all the governements of the world were arrayed against him, the opposing heresy fell just when it seemed to have completely triumphed. Athanasius was Providentially brought back to his great see to uphold the Divinity of Jesus Christ before the world. Arianism disappeared from the empire and in course of time from the whole world.

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CHAPTER ELEVENTH.

HERESY DISCARDED.

There must be heresies, that they also who are approved may be made manifest among you. I. CORINTHIANS XI, 19.

I. DOCTRINES PUT TO A TEST.

THE heretics attacked one after another all the fundamental doctrines of Christianity, and for centuries subjected them to a searching trial. In the West the Pelagians denied the corruption of human nature by original sin, while the Donatists and the Manicheans exaggerated its effects; and they thus impugned the doctrine of salvation by Christ alone. In the East Arius and Macedonius attacked the Divinity of the Second and Third Persons of the Blessed Trinity; and Nestorius and Eutyches the Incarnation of the Second Person; while some of the emperors represented the homage paid to His images and those of His saints as idolatry. The heretics would have demolished all Christianity, had not God protected it, and the Church maintained unflinchingly the true and moderate doctrine against the quarrelling extremists. The Church is always consistent with herself, and always keeps the middle path between the opposite errors. The average or intermediate teaching, resulting from the fusion of the positive elements of all the heresies and false religions, as if by a composite photograph, would correspond with the Catholic doctrine.

II. HERESIES AGAINST THE FALL AND THE REDEMPTION.

1. Donatism.

In the fourth and fifth centuries the West and especially Africa was grievously disturbed by schism and heresy. The Novatians refused absolution to those who had

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apostatized from the faith, excluded them from the church forever and taught that there remained for them no hope of salvation. The Donatists denied the Sacramental power in apostates, and arose against those ordained by them. These uncompromising rigorists, who excluded from the ministry forever even those who had lapsed into external conformity with the established religion under the stress of the fiercest persecution, disturbed and terrorized Africa for a whole century. In the Council of Carthage, St. Augustine succeeded in bringing many of them back to the comforting truth of Catholicity and taught that every crime can be forgiven which is sincerely repented of. Thus they were restored to the fellowship of the Church, which they had abandoned, strangely enough, precisely out of excessive zeal for her honor!

2. Manicheeism.

There arose in the West two heresies diametrically opposed to each other, denying the Fall of man through Adam and his Redemption by Jesus Christ, to wit, Pelagianism, which denied any depravity of our nature, and Manicheeism, which affirmed its total depravity. Not only science, but experience as well, made of St. Augustine, Bishop of Hippo, a powerful antagonist of these heresies. From the Persian ideas about the creation of the material world by evil spirits, the Manicheans derived the theory that our bodies are evil and all our inclinations are corrupt. Driven by violent passions, St. Augustine became the prey of this heresy for nine years. But in 389 he found out the vanity of these Asiatic dreams, and he worked during the remainder of his life to expose their falsity.

3. Pelagianism.

In 411 the British monk Pelagius tried to fasten upon Africa a heresy diametrically opposed to Manicheeism. He pretended that man received no supernatural gifts at the beginning, lost none by original sin, and needs none to attain his end in the future world. St. Augustine knew the corruption of our nature by his own experience in heresy and sin, and stood up against these flagrant errors.

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Pelagius came to Carthage, but he was confuted by St. Augustine. He and his followers went to other places, but the disciples of St. Augustine followed in their track and exposed their errors. In the year 416 great Councils were gathered at Carthage and Mileve, which solemnly affirmed the Apostolic doctrine that the sin of Adam has passed into all his descendants, and that without a supernatural strength we cannot work out our salvation. The acts of these Councils were sent to Pope Innocent I, and returned with his approbation. Augustine said to his people: "Rome has spoken, the case is ended. Would that the error would also end!" The heresiarch afterwards deceived the Pope by an artfully-worded profession of faith, but a new Council of two hundred and fourteen Bishops exposed his fraud and informed the Pope, who excommunicated the heretics and sent an encyclical letter on the subject to the whole world.

Some priests of Marseilles endeavored to introduce a mitigated form of Pelagianism under the name of Semi-Pelagians (427), but they too were put down by the vigilance of St. Augustine and of his disciples Fulgentius, and others.

III. HERESIES AGAINST THE BLESSED TRINITY.

1. Arianism.

The history of Arianism has been given at length in the foregoing chapter, and illustrates the course of all the heresies.

2. Macedonianism.

Macedonius drove St. Paul, Patriarch of Constantinople, from his see, and passed over the bodies of 3,000 people who opposed his usurpation of the Patriarchate. He denied the Divinity of the Third Person of the Blessed Trinity, and was refuted by St. Athanasius and condemned by the Second Ecumenical Council, which was held at Constantinople A. D. 381.

IV. HERESIES AGAINST THE INCARNATION.

1. Nestorianism.

Nestorius, Patriarch of Constantinople, was very zealous in upholding the Divinity of Jesus Christ. He declared It,

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however, to be entirely separate from His humanity, and admitted only an accidental union between the two beings. He said that in Christ there are two different persons: the Second Person of the Blessed Trinity, who is God; and the human person, Jesus, who was brought forth by the Virgin Mary. The Divine Person only dwells and works in the human person, and Mary cannot be called the Mother of God. When this blasphemy was first heard the people left the church in disgust; when it was uttered again they rushed out with loud cries of indignation.

St. Cyril of Alexandria defended the true doctrine that the Diviue Son took to Himself a human nature, drawing it to His own personality, and thus constituted the one Person of Jesus Christ. He showed that Mary must be called the Mother of God, because

"she brought into the world the Person of the Eternal Word, clothed with our nature. In the order of nature, although the mother has no part in the creation of the soul, still we do not hesitate to say that she is the mother of the whole man, and not simply of the body."

With the consent of Pope St. Celestine I, Emperor Theodosius, the Younger, convoked in 431 at Ephesus an Ecumenical Council which was the third of the series. St. Cyril presided in the name of the Roman Pontiff. Nestorius came surrounded by a guard, under Count Candidian, so strong as to constitute a real army. His friend John of Antioch, with the other Bishops of Syria, delayed on the road, and Nestorius refused to appear before the Council, which had finally to be opened without them. The Gospel was placed, as usual, in a central position in the church, because Jesus has promised to be in the midst of His Bishops gathered in His name. The Fathers defined that:

"Christ is one Divine Person, the Eternal Word of God, substantially united to human flesh, so that He, true God, and the Son of God by nature, was born, according to the flesh, of the Blessed Virgin Mary, who consequently is truly the Mother of God."

The people of Ephesus received this definition with great joy, and the Fathers added to the Ave Maria the words: "Holy Mother of God, pray for us sinners, now and in the hour of our death." John of Antioch, arriving after this decision, assembled an anti-council, and Count Candidian intercepted the letters of Ephesus to the Emperor, until

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they were carried to Constantinople in the hollow of a beggar's cane.

The other Bishops finally submitted, but Nestorius persisted in his error and was exiled. After twenty years of banishment, he died in Egypt, his impious tongue being devoured by worms before his death.

There were three Nestorian writings, called the Three Chapters, whose authors, having by the condemnation of Nestorius implicitly retracted, were not condemned at the time. These were subsequently made the occasion of great trouble by the Monophysites, so they were condemned at the fifth general council (Constantinople, A. D. 553), which condemnation occasioned dissatisfaction in the West and even a schism in Northern Italy.

A large portion of the Syrian Church fell away from Catholic unity on occasion of the heresy of Nestorius. Nestorian sectaries, all of them of the Syrian (Syro-Chaldaic) Rite, were for centuries to be found in almost every portion of the Asiatic continent, and some have gone so far as to claim that in the eleventh century they, together with the Monophysites were as numerous as the Catholics and the Orthodox combined. Their literary activity was very great, lasting down to the thirteenth century. It has been the fate of all the heretics to dwindle away. The Nestorians, too, died out, were extermenated, or forced to apostatize, the Mongols being their especial scourge. Some of them reverted to Paganism, others apostatized to Islam. The half of those of India, called the Christians of St. Thomas, became Catholics, the other half accepted a Monophysite Patriarch. Most of those of Persia, called the Chaldean Christians, returned to Rome especially under their Patriarch Elias IX in 1780. Of late years a few have been enticed into Protestant sects, while quite recently most of them that were left were swallowed up by the Russian Schism. There are not 100,000 of Nestorians left. The whole Syro-Chaldaic and Syro-Malabric Rites of the Catholic Church, contain 200,000 and 300,000 souls respectively, and are composed of the descendants of Nestorians who at various times have abandoned their errors, and returned in large bodies to the Church.

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2. Monophysitism.

Eutyches, an aged abbot of Constantinople, in opposing the heresy of two persons in Christ fell into the opposite error or confounding His Divine and human natures. He thought that in the Incarnation one new substance was formed by the fusion of the two, the Divinity taking the place of the soul and the flesh being raised to a higher nature. He admitted only one nature, which error was expressed by the Greek word Monophysitism. He was condemned in the council convened by St. Flavian, Patriarch of Constantinople, and by a dogmatic letter of Pope Leo the Great. His partisans pretended to relieve him from censure by the act of the "Robber Council of Ephesus", so called because its proceedings were like a meeting of brigands. Soldiers entered the halls with heavy chains, threatening those who would not absolve Eutyches. They maltreated St. Flavian so horribly that he died three days after the adjournment of this utterly irregular synod.

In 451 the Emperor Marcian and his wife Pulcheria convoked the fourth Ecumenical Council at Chalcedon, a suburb of Constantinople. Six hundred Bishops attended. The Papal legates presided. The dogmatic letter of Pope Leo was read and received with acclamations by the Bishops, who exclaimed: "This is the faith of the Fathers. This is the faith of the Apostles. All of us have the same belief. Peter has spoken by the mouth of Leo!" The Council drew up a profession of faith designed to meet both the Eutychian and Nestorian heresies, both of which it distinctly and finally condemned. It defined that "there are two natures in Christ, one Divine, the other human, united, without mixture or alteration, in one Person, which is that of our Lord Jesus Christ." Hence it was equally hated and dreaded by the followers of both heresies. The Eutycheans drove away or killed the Patriarchs of Alexandria, Antioch and Jerusalem, and made themselves the masters of their sees. They formed a schism from 484 to 519, but quarreled among themselves. Emperor Zeno tried to unite them by his decree of union called "Henoticon", but he only caused new divisions. Their power, after being greatly weakened by dissensions,

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was broken by the Emperor Justinian the Great (527—568), who ordered all his subjects to receive the Four Councils. However, the energy of Jacobus Barnadeus, Bishop of Edessa (A. D. 541) prevented their extinction. He reunited them, and ordained thousands of priests, and after him the Monophysites of Syria are called Jacobites. After a few centuries of feverish activity and apparent success, Monophysitism entered upon the inevitable period of decline. That portion of the Syrian Church which had held out against Nestorianism succumbed to the error of Eutyches, with the exception of the ever-faithful Christians of Mt. Lebanon, and a small fraction of the population most directly under the Imperial influence, chiefly in the vicinity of the great capitals. Nearly all the Egyptian Church fell into the same error, and in Egypt, as in Syria, the city population who remained orthodox became popularly known as the Melchites, or "Imperialists". The Armenians failed to take part in the Council of Chalcedon, or to give in their adhesion to its decrees. Isolated in their distant mountains, they lapsed into seperatism at that time, and, while some charge them with having explicitly adopted the Monophysite heresy, some of their apologists deny this, and assert that it was by accident, and not from any attachment to the doctrines of Eutyches, that they failed to be represented at Chalcedon or to hold any further communication with the Catholic Church.

There remain at the present time forty or fifty thousand Monophysites of the Syrian Rite, called Jacobites, about 100,000 of the pure Coptic or Egyptian Rite, and about 800,000 of the Ethiopic or Abyssinian branch of the Coptic Rite, these constituting distinct but friendly sects. There are also about 2,300,000 members of the Armenian Rite in the Gregorian sect, which is usually reckoned as Monophysite.

All the Catholics of the pure Coptic and Coptic-Ethiopic Rites, numbering between 40,000 and 50,000, and rapidly increasing by a steady stream of conversions since the reastablishment of the Coptic Patriarchate of Alexandria in 1897, are the descendants of Monophysite heretics who have from time to time returned to the true religion. The same is true of all, or nearly all, of the Catholics of the

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pure Syrian Rite, about 65,000 in number. The ancestors of the Catholics of the Armenian Rite, about 225,000 in number, were for several generations members of the Gregorian sect.

3. Monothelitism.

Sergius, Patriarch of Constantinople, endeavored to unite Catholics and Monophysites by the compromise doctrine that, although there are two natures in Christ, there is only one will. Stormy debates followed. In 638 the Emperor Heraclius published his "Ecthesis", or explanation of the faith, imposing silence regarding the question of the two wills; and Pope Honorius did not make any objection to Sergius. After a series of horrible tragedies, Constant II. (642—668) ascended the throne and, although the Mohammedans had invaded the country, he spent his time meddling with religious controversies, and again forbade all discussion, by his document called the "Type". Pope Martin condemned him, and also the Ecthesis published by his predecessor, at the Lateran synod of 649; but the bold Pontiff was made a prisoner, dragged to Constantinople, publicly insulted, and finally sent into exile, where he died four month later.

With the consent of the Pope, Constantine IV. convoked at Constantinople the sixth Ecumenical Council (680), which condemned Monothelitism and excommunicated all its ecclesiastical abettors. It also seems to have blamed Pope Honorius for his negligence in putting down the heresy; which fact certain misguided persons have adduced against the doctrine of the infallibility of the Roman Pontiffs, though without any ground whatsoever.

Monothelitism soon died out. Some have charged the Maronites or Christians of Mt. Lebanon and northern Galilee (numbering about 175,000), with having been at one time followers of this heresy, but they vehemently resent this unflattering charge, and glory in their undeviating loyalty to Catholic faith and unity, through all the vicissitudes of the Oriental Church, ever since the time when they first received the Gospel from the lips of Our Lord Jesus Christ Himself.

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Superficial men see only questions of words in the long and bitter disputes which agitated the Church in those times, but they were matters of fundamental importance, for the very Divinity and work of Our Savior was at stake. If they had not been settled by the Church of God, they would have destroyed the very essence of Christianity. But the ingenuity of the Greek mind discarded the fatal heresies, after they had been tested and found wanting by the Doctors, and condemned by the proper authority. The heresies that seemed to possess the whole empire, and agitated it for generations, were abandoned and disappeared; while the true Church of God remained impregnable in the midst of the stormy discussions.

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CHAPTER TWELFTH.

RUINOUS SCHISM.

I beseech you brethren on the name of Our Lord Jesus Christ that you all speak the same thing, and that there be no schisms among you, but that you be perfect in the same mind and the same judgment. There are contentions among you . . . Every one of you saith: I indeed am of Paul, and I am of Apollo, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you? 1. CORINTHIANS 10—13.

I. DECAY OF GREEK CHURCH.

THE Greek Church had produced an immense number of Confessors and a brilliant school of Doctors. No wonder that at all times the Evil One had tried to sow the poisonous seeds of heresy and schism among her members. She eluded the sophisms of the heretics, to which the Syrian, Coptic and Armenian Churches had so largely succumbed, but she fell a prey to the intrigues of the schismatics. She had borne the brunt of the shock of the great heresies which had attacked the fundamental dogmas of the Christian faith. It was in her bosom that the first eight Ecumenical Councils were held, the first four of which settled forever the mooted questions about the manner of the union of God and man in Jesus Christ. However, several causes conspired to lower her high standard. The growing custom of the marriage of the clergy cooled the zeal of the priests, the vandalism of the Iconoclasts shoock the piety of the people, and the jealous spirit of the "new Rome" towards the old, finally led to a formal schism of the Greek Patriarchates from the Church of God. The result was oppression by emperors, czars and sultans, internal divisions, and complete sterility, which weighed like a tombstone upon the miserable populations of even the "Orthodox" East.

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II. CAUSES OF THE SCHISM.

1. Decline of Clerical Celibacy.

By celibacy the clergy not only renounce the pleasures, but also escape the cares, of family life, and are enabled to devote themselves wholly to the interests of the family of Jesus Christ, which is the Christian flock. Thus they secure independence and effective influence.

The Apostles and their first successors lived according to that high ideal of the priesthood. If in the pressing need of priests and missionaries married men were sometimes admitted to holy orders, they were never raised to the Episcopate unless they became celibates. In the West the Councils of Elvira (A. D. 305) and Arles (314) required that all clerics in major orders should abstain from marriage. In the East the Council of Ancyra (314) gave deacons permission to marry after having taken holy orders, but this was done in defiance of the prohibitory decree of the first Ecumencial Council of Nicea (A. D. 325).

In 692 the Thrullian Council of Constantinople allowed marriage to priests before their ordination, and denied it only to Bishops. Pope St. Sergius, refusing to sanction this measure, was threatened with prison by Greek soldiers, but saved by the Italians. The Emperor Justinian II. sent the decrees again to John VIII., who for several reasons returned them without comment, and his silence was represented as an approbation. The marriage of clergymen became more common and subjected them to wordly cares and ambitions. The sublime spirit of the priesthood had in great measure departed from them, aud their zeal for God's cause became tepid or wholly disappeared. Centuries later certain tyrannical emperors of Germany attempted to intrude incontinent clergymen into the sanctuary, but they were combatted and effectually thwarted by the heroic Pope Gregory VII., who was largely successful in freeing the Western Church from a lustful and worldly clergy.

2. Iconoclasm of the Emperors.

Adopting the Mohammedan ideas concerning the use of images, the soldier-emperor Leo the Isaurian pretended

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that all religious pictures and statues are idols, and declared (A. D. 726) a war of extermination against them. Although he was without learning, having been born and bred in a camp, he maintained his views against the learned demonstrations of St. John of Damascus, and the official declarations of the Popes. He ordered the destruction of the images, whence he and his successors were called Image-breakers or Iconoclasts, and he threw the whole empire into convulsions, and would have lost all Italy had not the Popes Gregory II. and III. defended his side. Leo's son Constantine V., called Copronymus (741—755), was still more violent against images. He forced the Bishops gathered in a schismatical council to decree that the art of painting is accursed and an invention of the Devil. Libraries were destroyed and monasteries demolished; and the monks, who were the best artists of the time, were the object of the most violent persecution. Some were thrown into the sea with a stone on their necks; others had their eyes plucked out or their hands cut off. When Stephen was cast into jail, he found there 343 monks who had all been deprived of some of their members and were awaiting death. Copronymus died of ulcers, and his bones were burned in the place of execution. The general profanation of objects of devotion and the desecration of all that the people had respected as holy, shook their piety, destroyed their fervor and weakened their allegiance to the Catholic religion.

With the Pope's consent, the Empress Irena convened the seventh General Council at Nicea in 787, which decreed that images of Our Savior and His saints should not only be put in churches, but also in houses and on the roadsides, because they remind us of those they represent. As for the charge of idolatry, it was answered that the homage is not paid to the image, but to the original, in his title of God or servant of God. The Emperor Leo V., "the Armenian", began a new destruction of images, but the Empress Theodora (A. D. 842) restored their veneration, and celebrated a pompous procession in their honor, which is still observed to this day.

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3. *Constantinople's Jealousy of Rome.*

Constantinople claimed to be the new Rome. Her ambitious Patriarch, though their dignity was of recent creation, aspired to rank as high as the Patriarchs of old Rome, pretending that this was due to them as Bishops of the capital city of the empire; and tyrannical emperors who had a mania for meddling in Church affairs favored the idea of minimizing the Papal sovereignty, because that would make them the masters of the Greek Church.

III. INSTRUMENTS OF THE SCHISM.

The wily Photius and the haughty Cerularius were the instruments to bring about the secession. St. Ignatius excommunicated the Caesar Bardas for his numerous crimes and his oppression of the empress St. Theodora, whereupon the emperor pretended to depose him, in 857. In five days a layman by the name of Photius was, by the imperial orders, consecrated Bishop and intruded into the Patriarchal see. He was one of the most learned, but also one of the most crafty men of his age. He wrote to Pope St. Nicholas I, with feigned humility, that he had been forced to assume the burden of the Episcopate, and asked the Pontiff's approbation; and he even succeeded in deceiving the Apostolic legates sent to investigate the matter. But Ignatius repaired to Rome, where a Council was held in which he was vindicated and the intruder deposed. In these straits, Photius, not to be foiled in his evil ambition, decided to take a step of incalculable consequences: a formal schism from Rome. He pretended that with the seat of empire the Primacy had also been transferred from Rome to Constantinople, and he held a synod which purported to excommunicate the Pope himself, in the year 866. He also, in his insane malignity, accused the Popes of heresy, for the addition to the Nicene Creed of the word *Filioque*, signifying the procession of the Holy Ghost from the Son as well as the Father.

That same year Basil the Macedonian killed Bardas, and the following year he ascended the throne, which his dynasty occupied during two centuries. He drove Photius from his usurped see, and re-installed St. Ignatius, in accor-

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dance with the Papal decision. In 869 the eigth Ecumenical Council condemned Photius and his puerile quibbles, and insisted anew upon the supremacy of the Roman Pontiffs. This was a solem testimony of the Greek Hierarchy to the obligation, which it has so frequently violated and so reqeatedly recognized anew, of adherence to Catholic unity. But the wily courtier knew how to gain the vain and low-born emperor; he forged a pedigree in which Basil appeared as a descendant of Tiridates, an ancient king of Armenia, and thus he threw the lustre of antiquity and royalty over his house. At the death of Ignatius, Photius was accordingly promoted by the emperor to the Patriarchal throne he had before unlawfully occupied. Rome was asked to recognize him, in spite of his own refusal to submit to the authority of the Vicar of Christ. He convoked a schismatical council at Constantinople, at which he and his satellites accused the Popes of having usurped unlawful power, and changed the belief of the Church concerning the procession of the Holy Ghost from the Son. They deceived the Papal legates, who were ignorant of the Greek language; declared the Eight General Council abrogated, rejected the doctrine of the *Filioque* clause, and utterly disregarded the Acts of the Sovereign Pontiffs. But the Emperor Leo the Philosopher (886) finally deposed the schismatic patriarch, relegated him to a monastery, where he died, and returned, with the now utterly subservient Greek Hierarchy, into the communion of the Universal Church.

In the year 1054 the narrow-minded and stubburn Michael Cerularius was made Patriarch, who revived the ridiculous pretensions of Photius by claiming independence of Rome. Together with the metropolitan of Bulgaria he renewed the silly charges against the Latins, and pretended to excommunicate the Pope and the whole Western Church. Pope St. Leo IX. dispatched a legacy to the haughty prelate, which was not recognized or received by him. Seeing that he rejected every offer of reconciliation, the Apostolic legates, on the 16th of July, 1054, solemnly deposited a bull of excommunication upon the altar of the Patriarchal cathedral of St. Sophia, and departed. The

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emperor recalled them, but he was accused of betraying the Greek interests and dethroned, through the machinations of Celarius, in 1057, and Michael Comnenus ascended the throne. The schismatic patriarch became so overbearing, however, that the new emperor had to remove and exile him to an island where he died in 1059.

Nearly all the Greek Rite was involved in the schism, which now became chronic, with the exception of that portion of it within the limits of the Roman Patriarchate. But the Russian Church knew nothing of what was going on and did not voluntarily participate in the crime of the mother-Church of Constantinople until the twelfth century. Divided as it was into isolated principalities, and subject after the first quarter of the thirteenth century, to the Kakhans of the Pagan Mongols, it probably did not, as a whole, become consciously schismatic, until the rise of the modern Russian empire, under Ivan the Great (1462—1505).

IV. TERRIBLE CONSEQUENCES OF THE SCHISM.

By their selfish ambition the schismatic patriarchs enslaved to the Byzantine tyrants nearly all the Greek Rite, including the feeble remnant of the orthodox Syrian Church (outside of Mt. Lebanon and vicinity), which they hastened to despoil of their venerable Rite, imposing their own in its place. The ultimate result of the schism was to fasten the yoke of Islam on the whole Christian orient.

Left to itself and deprived of the unfaltering authority of the Roman Pontiffs, the Greek episcopate became the tool of the meddling emperors, who treated the sect they had founded as a department of the State. The lower clergy, burdened with families, had to struggle to make a living, and lost all influence. The dignities were auctioned off to the highest bidder, and the higher clergy, losing sight of the glory of God, were absorbed with temporal concerns. Wide-spread corruption of all kinds among clergy and people, an increased despotism on the part of the emperors, and the rapid decline of the empire in every respect, even as regards its material prosperity, were among the most marked consequences of the schism. The

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greater part of the Eastern seperatists are now subject, both politically and ecclesiastically, to the Czar of Russia, who is yet more despotic than the Greek Emperors, and banishes into Siberia those who refused to obey his orders.

The schismatics have, on no less than fourteen distinct occasions, solemnly acknowledged the supremacy of the Roman Pontiff, and thus returned to Catholic unity; but the reconciliation has in most cases been only of short duration, and the bitter and unreasonable prejudices created by the wicked men who first inaugurated the schism have continued to find expression in many and diverse ways. When the Seljukian and Ottoman Turks threatened all the Christian nations with utter destruction, the schismatic Greeks refused to join the Crusaders in resisting the aggressions of Islam. Even at the last moment, when the magnanimous Constantine XII, the last representative of the enfeebled and depopulated remnant of the Byzantine empire, fought on the ramparts of the doomed city, the infatuated population insulted the Genoese and Venetian soldiers who had hastened to their defense. But they had filled up the measure of the God's patience. Four centuries after the Apostolic legates had left St. Sophia, Constantinople was taken by Mohammed II, in 1453; and on that occasion 40,000 Greeks were slain, and 56,000 more were made bondsmen to the Turks. At the Council of Florence the Orthodox East had become Catholic again, but the repentance was too late, and too imperfect, to avert the Divine vengeance so repeatedly provoked. The Byzantines, who had so often preferred the rule of worldly tyrants to that of Almighty God, were now forced to accept a schismatic patriarch, or rather anti-patriarch, at the hands of their Mohammedan conquerors, in lieu of their good Catholic Patriarch who was deposed and banished. The insolent prelates who had revolted against the authority of the Vicar of Christ were now henceforth obliged to receive their pastoral staffs from a barbarian infidel. The cathedral and all the stone churches were taken by the Turks and used as mosques. The Greeks, crushed under excessive taxes, and deprived of all civic rights, were

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quickly decimated. Multitudes of their daughters from that time to this have become the prey of Mohammedan polygamy. Multitudes of their sons have been snatched away and reared as Mohammedans, to be incorporated into Turkish armies. It is now already 400 years that the Greeks have groaned under that bitter yoke, which has not been lifted to this very day.

The Greek Schism is a purely state institution, and extends, declines and perishes with the governments of which it is a parasite. After the Byzantine empire fell, the schismatic see of Constantinople, which was its creature, rapidly lost its prestige. In 1585 the Russians bought from Jeremiah II, anti-patriarch of Constantinople, the right of having a "patriarch" of their own in the person of the Bishop of Moscow. About the same time (1593) the old metropolitan see of Kiew returned to the Catholic communion, with all its suffragan sees. Previous reconciliations had taken place in the 13th and 15th centuries between this most venerable portion of the Russian Church and the Holy Roman See, but owing to the influence of the newly established czardom none were lasting.

In 1723 Peter the Great, Czar of Russia, suppressed the Moscow "patriarchate", which he found still to independent to suit his purposes, and replaced it by the so-called Holy Synod, composed of fourteen members, several of them lay officials. Against the authority of that autocratic court there soon arose innumerable sects, whose followers are indiscriminately termed by the members of the state church Raskolniks (dissenters), and number about 15,000,000. Several times the Czars have forced millions of their unwilling subjects, most of them Catholics and the remainder chiefly Protestants or Pagans, into the sect by law established. They have always shown themselves especially hostile towards the Greek Catholics, and only a few months ago the reigning Czar granted toleration to several thousand Greek Catholics of Poland only on the condition that they should pass over to the Latin Rite.

Every state springing up among the Slavonic populations of southeastern Europe declares itself ecclesiastically independent of the Patriarch of Constantinople. Besides

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the Turkish Orthodox (Constantinopolitan) and Russian Orthodox sects, there are in Europe five other independent schismatic bodies of the Greek Rite, one subject to the anti-archbishop of Carlowitz in Hungary, and the others constituting the state religions of Greece, Montenegro, Bulgaria and Roumania respectively. The Patriarchs of Constantinople, Alexandria, Antioch and Jerusalem had been the most guilty parties in the schism, and the schismatics who pretend to be their successors have sunk into utter insignificance, having less than 9,000,000 adherants left. The Russian Schism has about 50,000,000, though the Russian government claims a much larger number by counting in most of the Raskolniks and many Pagans; the Greco-Hungarian has 2,000,000, the Roumanian 3,500,000, the Bulgarian about 1,000,000 and that of Montenegro about 125,000. Although the Eastern Church produced so many great men in the days of its glory, and was the seat of such important Councils, the group of sects that have arisen on its ruins and have presumed to usurp its name, are absolutely sterile. Not a single great saint or Doctor has arisen among them for eight centuries, though the ruined fragment of that once most splendid part of Christendom which has remained faithful to Catholic unity has not been lacking in great names, among which it is sufficient to mention that of Cardinal Bessarion. Not a single great movement stirred up those servile masses, not even the passing of the crusaders on their march against the eternal foes of the Christians. What was the cause? The Christian spirit had departed from that human fabric, just as the life of the body disappears from an amputated limb.

The Greek Schism calls itself the "Orthodox Greek Church". It has a right to call itself orthodox as it has never officially repudiated the Catholic faith, most of which it explicitly professes. On the contrary it has nobly resisted the efforts made by the Protestants to gain it over to their side. Cyril Lucaris, anti-patriarch of Constantinople, was bought out by the "reformers" and tried to introduce Protestantism, but he was exiled three times and finally executed, 1638. But it is not the Greek Church,

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that title belonging to that faithful remnant which adheres to Catholic unity, and is therefore in fellowship with the Holy Apostolic Roman See. There are many millions of Catholics whose ancestors were reclaimed from this form of separatism, including about 8,000,000 of Greek-Ruthenian (Old Russian) Rite; although 2,000,000 of them were forced back into schism by Nicholas I. 500,000 of the Greek-Bulgarian Rite, 1,200,000 of the Greek-Roumanian Rite, and 75,000 of the Greek Melchite Rite, besides a portion of the pure Greek Rite, numbering about 65,000; to say nothing of the countless multitudes who have from time to time taken refuge in the Latin Rite to escape the bitter persecutions for which the Greek Catholics are singled out as special victims by the ferocious schismatics.

The Greek Schism, supported by the predominating empire of the times, seemed destined to rule the world. For the Roman Church was oppressed by petty Italian princes, and the whole Latin world was hardly emerging from the barbarism which ensued on the fall of the Western empire. Humanly speaking, old Rome was sure to be superseded by the new Rome, and the anti-patriarch of Constantinople must inevitably become the Pope of Christendom. But that would have destroyed the organization established by Christ Himself, and no power can ever avail against the cornerstone of His Church. From the hour that the Greeks separated from the Vicar of Christ they rapidly declined, and they were in the course of centuries abandoned by the Savior to their direst enemies. Nearly all the Mohammedans of Turkey are the descendants of apostates from the Greek Schism.

The wrath of God has been visited upon all the heretics and scismatics who have attempted, age after age, to rend in pieces His Kingdom on earth. All, without exception, have sooner or later been crushed under the heel of barbarian caliphs and sultans, powerful emperors and Czars, who exile or murder those who refuse to obey their orders. History repeats itself. The nations which to-day persecute the Church of God will fare no better than those of old, unless they return to true Chrisitianity, or at least cease to oppress the Spouse of Christ.

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MIDDLE AGE

A. D. 476—1517

FROM BARBARISM TO CIVILIZATION.

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MIDDLE AGE

A. D. 476—1517

FROM BARBARISM TO CIVILIZATION.

CHAPTER THIRTEENTH.

CHRISTIANITY AND MOHAMMEDANISM.

> This is My commandment, that you love one another, as I have loved you. Greater love than this no man hath, that a man lay down his life for his friends. JOHN XV, 12—13.

I. DEFINITION OF CIVILIZATION.

SOME people say that the Church is opposed to civilization, because they find barbarism in the Middle Ages. They call them the "Dark Ages"; but they are themselves in the dark concerning that most fertile period of history. The best Noncatholic authors, like Maitland, Simondi, Emerson and Hallam, notice the absurdity of this charge; and Sir Francis Palgrave wishes that such ignorant revilers could be transported back to the Middle Ages, to see how they would civilize the barbarians. The fact is that the Church brought light out of darkness, and that, too, in the face of Mohammedanism, an effectful agency of barbarism. Not only did she promote civilization among savages, but she had also to protect it against the armies of Mohammedan barbarians. Hence she may be called the mother of civilization in a two-fold sense; first, as having produced it, and secondly as having protected it against its direst enemy.

Civilization is transformation from a savage state to that of more perfect civic life. It is the transition from

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the violence, ignorance and privation of a wild horde to the order, knowledge and comforts of a commonwealth. Civilization means the blessings of a well-ordered society, extended not only to certain classes, but to the whole people; and consists as much in moral as in physical ameliorations. Individual comforts and new inventions minister only to a few favored ones, and they cannot constitute more than a one-sided and partial civilization. True civilization rests on mutual charity and personal virtue; it demands regard for others and control of self; it requires sacrifices for the public comfort and efforts at self-improvement. Only self-sacrificing people work for the public welfare; selfish people want the earth and the fulness thereof.

The controlling powers of the Middle Ages were Christianity and Mohammedanism. But the former is the religion of self-sacrifice; while the latter is the consecration of self-indulgence. Christ taught the brotherhood of man, and enjoined the love of others as his chief commandment. His disciples held all men as brothers, and often gave their goods and even their lives for their fellow-creatures. Mohammed taught to hate and combat all who refuse to accept his prophetic pretensions, and caused a perpetual war among the children of men. His followers attacked all other nations, in order to enslave them, and the undaunted Crusaders alone could arrest their fanatical asaults.

The character and influence of these two factors are strikingly represented by their emblems. The sign of Christ is the star of day, the bright sun; the sign of Mohammed is the crescent, the pale moon. The warm and radiant sun gives light to all creation, but under the cold and pallid moon everythink sinks into darkness and sleep. So did Christianity dispel the darkness of barbarism, and bring light and activity into the world; whilst Mohammedanism brought perpetual warfare, and plunged its followers into sleep and vice among their many slaves and wives. For more than a thousand years have Christianity and Mohammedanism stood before the world as the sun and moon. The former came in a dark night of barbarism, and transformed it into a bright day of progress and

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civilization; the latter came in a brilliant day of civilization, and transformed it into a dark night of degradation and barbarism. The former created an oasis in the wilderness; the later made a desert out of the Eden of the world.

II. CHRISTIANITY A SCHOOL OF CIVILIZATION.

As the Roman Empire tottered to its fall, the Teutonic tribes of the north dashed against it with ever-increasing audacity, until at last (A. D. 476) it was swept entirely away. The barbarians rushed through its rich domains, levelling everything to the ground, and dividing among themselves all its fair provinces. Hardly had they settled down, when still fiercer barbarians poured in from all sides and again laid everything in ruins. Europe became a battlefield of savages, and a whirlpool of nations. The nature of its conquerors was so wild and their migrations so continuous that it took centuries to convert them and transform them into civilized nations. The Benedictine monks were the chief Providential agents in that great work. They built their monasteries among the roving tribes, cleared the forests and raised the first crops. Their establishments were frequently overthrown, but they rebuilt them just as often, until they had rooted them in the hearts of the people as firmly as in the soil of the country. Thus they taught the barbarians the first elements of agriculture and letters and gradually accustomed them to a civilized life. However, the instincts of barbarism remained in them for centuries. To more effetually eliminate them, the Bishops of Rome escablished among the Germanic peoples the "Holy Roman Empire" to unite the warlike tribes; and sanctioned the feudal system, which gave local authority to powerful warriors, able to maintain order among the stormy elements of new Europe.

Around the Popes grew up a Christian Commonwealth, which made gigantic strides in the path of progress. The Papal curia formed an ideal court of arbitration, which settled without bloodshed many national and international questions. The Popes undertook long wars against the formidable Henrys and Frederics of Germany, for the defense of the liberties of the Church and of the people.

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They also stirred up the Christian nations of the West to unite and fight for centuries against the fanatical Mussulmans for the defence of the Christian religion and civilization.

Gregory VII., Urban II., Alexander III. and Innocent III. must be gratefully remembered as the undaunted champions of religious and political liberty.

Those were ages of strong faith and true progress. The nations of Europe were one in faith, and one in obedience to the Vicar of Christ. Salvation was their principal concern, and they led holy lives, in the world as well as in the cloister. They advanced equally well in temporal matters, made wonderful progress in the arts and sciences, and were happy and contented. The knights protected virtue and weakness; the guilds safeguarded labor in the thriving republics of the south aud the powerful communes of the north. Time and money were lavished in the foundation and development of sixtysix universities and the building of hundreds of splendid churches and public halls which to this day evoke the admiration of the world.

The Liberals disdain that progress, and parade as their own the great material improvements of our times. But what could they have done with the warring tribes of Europe but fight with them? Where would we be today without the tireless labors of the monks? The way for the inventions of our times was prepared in the Middle Ages. Copernicus opened up the immense heavens above us, Columbus the wide world around us; and processes of art and industry were then discovered that have since been lost and cannot be rivalled in our own days. The world was on the eve of still greater strides in progress, when this beneficent movement was interrupted through the fanaticism of Protestantism, which inaugurated another era of war and vandalism. The universities were depopulated, the libraries burned, the paintings torn to pieces and the monuments blown up. It is only now, after a lapse of more than three centuries, that the achievements and discoveries of the Middle Ages are beginning to be taken up again, studied, admired, made use of, and carried on towards perfection.

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III. MOHAMMEDANISM A CAMP OF BARBARISM.

Mohammed arose in the fairest portion of our planet, which had been civilized from the beginning. He came after Christ and His sublime Gospel, but yet fell back into Pagan ideas and methods. In order to attract followers, he allowed polygamy and slavery, and thus sacrificed the bulk of mankind to the passions of a few selfish masters. In order to propagate his sect, he proclaimed warfare in its interests as the first commandment of Allah. He stirred up his soldiers by the promise of the most sensual rewards, and made them undaunted in the battlefield by his doctrine of fatalism. He taught them to die like Stoics, calmly repeating: "It was written", For the sake of this impostor a war was started that lasted a thousand years, and that threw the East into an abyss of misery. Wherever Mohammedanism passed, it withered everything like the burning simoon of the desert. It made barren the finest countries of the world, it cheked the population, it lowered women, it enslaved men, it ruined agriculture and industry, and it put an end to intellectual progress. The splendors of Bagdad and Cordova were derived from the former civilizations, and disappeared in a few centuries.

For a thousand years the appeal to arms for the imposition of the Koran resounded through Asia and Africa; and thirty successive generations strove to subdue Europe to the yoke of the False Prophet and its ensuing barbarism. Religion as well as civilization seemed doomed to destruction. But God raised up valiant Pontiffs to resist the arch-enemy, and to unite and organize the nations of Europe for the common defense. For a thousand years the Popes stood as sentinels on the hills of the Eternal City, and uttered the cry of alarm whenever the fierce Mussulmans made a new onslaught upon Christendom. Again and again the Catholics responded to the warning, and stood up as one nation for their God and their country; so that they never became the permanent slaves of savage Islam. But the heretics and schismatics remained in their isolation, and one after another they became the prey of the fanatical armies of the Caliphs.

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Those of them who refused to renounce the very name of Christ were reduced to the most galling servitude, from which they have never been freed.

Although the sons of the False Prophet were always on the warpath, there arose among them three peoples, each fiercer than the other, which made supreme efforts for the subjugation of Christendom, to wit; the Arabs, the Seljuks and the Ottoman Turks. Hence there are three periods in the deadly war of Mohammedan barbarism against Christian civilization: the Arabian, beginning A. D. 622; the Seljukian, A.D. 1000, and the Ottoman A.D. 1300.

In one century the Arabs subdued the heathens, the heretics and the schismatics of Asia and Africa, and the Visigoths of Spain; but they were brought to a halt by the arms of the Catholic Franks under Charles Martel. The Catholics of Spain then began a war for independence which lasted, with brief intermissions, for eight hundred years and at the end of which the Mohammedans were driven from the peninsula. In the eleventh century the Seljukian Turks were the masters of Asia and threatend Europe. The Christian nations had just reached their vigorous adolescence. Pope Urban II aroused them to meet the emergency. They assumed the cross as their emblem, and took the offensive against the threatening infidels. The undaunted crusaders went into the Holy Land, attacked the enemy in his own country and broke his power. In the fourteenth century, the Ottoman Turks brought the terrible war into the heart of Europe. In five crusades the Hungarians, aided by Catholic volunteers from all over Europe brought them to a stop in the valley of the Danube; but schismatic Constantinople fell into their hands. When Protestantism had hopelessly divided the Christian nations Solyman the Magnificent made desperate efforts to reduce all Christendom under his yoke. He laid siege to Vienna, the capital of the Christian empire, but he fled before Charles V. The power of the Ottomans was forever broken by Catholic warriors at the battles of Lepanto and Vienna. Thus did the Catholics, all unaided, withstand and repel the Mussulman hordes; thus did they save mankind from the most degrading barbarism.

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IV. THE TORCH OF ENLIGHTENMENT.

The slightest knowledge of geography shows that the Christian lands are the paradise of the world, and proves that the Church is the most potent agency of civilization. The simple perusal of a true history, which gives the great dramas of the past in their causes and effects, shows that real Christianity has blessed every country and every century where and when it has flourished. Still the blinded Liberals do not blush to represent the Church as an enemy of civilization in the whole world, but especially at Rome. Accordingly they had confiscated the Patrimony of Peter, and robbed the Mother-Church of her property, all in the name of progress, when Leo XIII. was elected to the See of Peter. In his first encyclical the great Pontiff refuted this glaring slander and proved from reason and history that the Church is the mightiest instrument of civilization that ever appeared on the face of the earth. He says:

"Who can deny that it is the Church which, by the preaching of the Gospel to the nations, brought the light of truth among barbarous and superstitious peoples and moved them to recognize the Divine order of things and to respect themselves; which, by abolishing slavery, recalled man to the justice and dignity of his noble nature; and which, by unfurling the banner of redemption in every clime of the earth, introducing and protecting the arts, and founding excellent institutions of charity, that provide for every misery, has cultivated the human race everywhere, raised it from its degradation, and brought it to a life becoming the dignity and destiny of man? If these benefits are the real works of civilization, the Church, so far from abhorring and repudiating it, makes it her glory to be its nurse, its teacher and its mother.

"But that kind of civilization which is opposed to the holy doctrines and laws of the Church is only a shadow of civilizafion, as appears from the example of those peoples upon which the light of the Gospel has not shone; in whose state a glimmer of civilization is sometimes to be seen, but its real and solid benefits do not exist.

"Moreover, considering what has been done by the Holy See, what can be more unjust than to deny the eminent services rendered by the Bishops of Rome to the cause of society? It was the Apostolic See that gathered up the remnants of the ancient world: it was the torch to shed light on the civilization of the Christian times, it was the anchor of safety in those violent tempests, by which the human race was tossed about; it was the sacred bond of concord which united nations of diverse customs together; finally, it was the common center whence all men derived, together with the doctrines of religion, encouragement and counsels of peace. It is the glory of the Sovereign Pontiffs that they

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have ever thrown themselves into the breach, that human society might not sink back into its ancient superstition and barbarism.

"Italy being nearer to the source, received more abundant blessings. For to the Roman Pontiffs Italy is indebted for the glory and greatness in which she surpassed other nations. Their paternal authority and solicitude often protected her from the assaults of her enemies and brought her assistance. These services of our predecessors are recorded in the history of St. Leo the Great, Alexander III, Innocent III, St. Pius V, Leo X, and other Pontiffs, by whose zeal and protection Italy escaped from the utter ruin threatened by the barbarians, retained the old faith incorrupt, and, amid the darkness and degradation of an uncultured age, nourished and maintained the light of science and the splendor of the arts. This fair city, the seat of the Pontiffs, bears witness to their benefits, of which it received so large a share; becoming not only the fortified citadel of faith, but also the asylum and home of the fine arts and of learning, which have won for her the respect and the admiration of the whole world.

"Nothing but base calumny and malice could have published that the Apostolic See is a hindrance to the civilization and the happiness of the people of Italy."

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CHAPTER FOURTEENTH.

BARBARISM OF WESTERN EUROPE.

> The ten horns [kings] which thou sawest in the beast [Kingdom of Satan], these shall hate the harlot [Empire of the Caesars] and shall make her desolate and naked, and shall eat her flesh, and shall burn her with fire. APOCALYPSE XVII, 16.

I. EUROPE A WHIRLPOOL OF NATIONS.

A CERTAIN class of persons compare the Middle Ages with our own times, and seem surprised at not finding as much enlightenment, of every kind, even in their earliest portion, as there exists at the present time. They betray an ignorance worthy of those very same troubled ages. The most elementary study of history shows that for centuries Europe was like a whirlpool of ever-shifting and contending peoples, where nothing solid and permanent could be established. About the year 476 there took place the irruption of the barbarian tribes, and hardly had they settled down (A. D. 814) when the inroads of still fiercer savages began, which lasted for two more centuries. Every human institution fell under their ravages; the Divine Church alone withstood their rage, because she possessed the means to tame and civilize them.

II. THE MIGRATIONS OF THE PEOPLES.

In 376 the Huns of Mongolia made their appearance in Europe and, like an irresistible wave, pushed the other wild tribes westward. Twenty years later the Roman Empire was split into the Greek Empire of the East and the Latin Empire of the West. It was the policy of the Eastern Emperors to ward off the migratory barbarians from the East to the West. The Slavs were driven as far as the Elbe, and a deluge of Germans was thrown over the boundaries of the Latin Empire. Gaul was over-run

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by a swarm of Vandals, Suevi and Burgundians. Italy was laid waste by several hordes of savages, amongst whom the Visigoths were the most terrible. Their king Alaric was bent on capturing Rome, and besieged her three times. The first two times he spared her, but he exacted such heavy ransoms that the Romans could not find money to pay it without melting down the golden statues of their ancient gods. The third time he demanded such an enormous sum that it could not be paid at all, and so he captured the queen of the nations and plundered her for three days, A. D. 410.

A quarter of a century later Attila, "The Scourge of God", as he called himself, united the Huns into one kingdom and wasted the northern countries of Europe. In the year 451 he set out with 700,000 men to destroy Rome. The frightened population of northern Italy fled into the islands of the Adriatic Sea, where they laid the foundation of Venice. Rome trembled before this destroyer of nations. But the undaunted Pope Leo the Great went out to him, in his Pontifical robes, as the ambassador of God, and ordered him to return, whereupon the fierce conqueror quitted Italy. The following year he died suddenly; his sons were slain by the Ostrogoths, and his hordes retired towards the Black Sea.

Three years later Genseric, king of the Vandals, came with an immense fleet to destroy the city of the Caesars. Again Pope Leo went out with a procession of his clergy. He obtained the life of the people and the preservation of the monuments; but the city was plundered for a fortnight.

In 476 the Latin Empire was annihilated, and its rich provinces became the prey of the German tribes. Great Britain was conquered by the Anglo-Saxons, Gaul by the Franks and the Burgundians, Spain by the Visigoths and the Suevi, Italy by the Ostrogoths and the Lombards, and Africa by the Vandals.

As the great deluge of old swept over the face of the earth and destroyed everything in its passage, so did the barbarian hordes sweep over Europe and level everything in their course. Farms were devastated, castles overthrown, and towns and cities destroyed. The terrified

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people were overwhelmed by the mighty influx of savages, or fled into the hollows of the rocks or the wilds of the woods. All human institutions were submerged. Just as in the Scriptural narrative Noah's ark alone escaped the general cataclysm, so now there was but one institution that survived the fury of the barbarian deluge. It was the Catholic Church that stopped the fierce tribesmen in their mad course. She effectually converted them, and transformed them into new men.

The nomadic and independent nature of the barbarians was diametrically opposed to civilization and religion. Hunting and fighting were there pastime, their pleasure and their glory. However, the Church of Christ tamed their wild nature. Within two centuries she had conquered the tribes settled in the old Empire; and during the two following centuries she converted the Germans of the Black Forest.

The Frankish people after entering the Church became the leaders of the Teutonic race. Charlemagne (A. D. 768-814) united and organized the German nations, and gave an immense impulse to civilization. But his empire was divided after his death, and new barbarians came and to a great extent destroyed his work.

III. THE INROADS OF THE BARBARIANS.

The Northmen were Teutonic tribes living in frozen Scandinavia; and they were as savage as the wild elements of their native country. Starting from their dense forests and their stormy seas, they were constantly traversing the seas in their little ships to plunder the coasts and valleys of Western Europe. They were as innumerable as the swarms of locusts; their light craft often covered the rivers for miles. They destroyed everything in their passage. Their depradations were carried on unremittingly until their conversion in the tenth century. In 911 Rollo, one of their chiefs, obtained Normandy in France. His descendants conquered England, and Southern Italy.

The Hungarians were a Mongoloid tribe as fierce as the Huns. Called by the Emperors of Greece and of Germany to assist them against other barbarians, they

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conquered Pannonia, which has since been called Hungary; and thence they made incursions into many lands of Western Europe. They were stopped by the victory of Otho the Great, at the Lech (955), and converted to Catholicity under their king St. Stephen, in 1,000.

The Saracens were Mohammedan pirates, who thought that everything was permissable against the Christians. In Italy they ruined the growing crops and burned the rising towns. Their course could be traced by the flames and smoke arising from the burning places. Pope Leo IV, John X, and Benedict VIII made a valiant stand against those cruel plunderers. The Norman Robert Guiscard expelled them from Southern Italy, a little before the reign of Gregory VII. However, the Mussulmans continued to molest the Christians for five centuries more, attacking them at all points of the Meditenranean, from Palestine to Spain. But this tremendous war will be considered in full later on.

The invasions were so terrible that the people prayed in their litanies: "From the fury of the Normans deliver us, o Lord". Ruins were piled up on all sides, and evils multiplied until the terrified people thought that the end of the world was coming. Before the year 1000 so great was their fright that they stopped building and planting, plowing and sowing. The harm done by the barbarians was so appalling and so general that some historians have styled this epoch the "Iron Age".

In the first place, everything was overthrown as soon as it was begun, and the work had to be done over again many times. Secondly, a terrible chaos prevailed: Crime and lawlessness were bold; vice and ignorance were common; local wars were waged for centuries between rival places. Thirdly, the Church found little material out of which to make a clergy fit for such troubled times. She had to take her pastors from a half-civilized people, and naturally it was difficult to raise such subjects to the high standard necessary for the worthy ministry of the Gospel. Finally, the Church was afflicted by the meddling of petty tyrants who thrust into office their favorites, friends and tools, who, very naturally, were less anxious

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for the glory of God than for the worldly interests of their human master. Thus dissolute laymen and simoniacal clergymen rose to the highest dignities of the Church, and disgraced the sanctuary by their scandalous lives. At Rome itself, from 900 to 1050, the powerful Tuscan and Tusculan princes often controlled the Pontifical elections, and succeeded in thrusting into the See of Peter their own relatives and friends, whether worthy or unworthy. In the tenth century the two Theophoras and Marozia, and in the eleventh Adalbert, exerted a baleful influence in the Pontifical elections. However, after their elevation most of those Popes were changed into better men by a visible grace of God. That most reliable historian Flodoard testifies to this fact. Most of the charges made by Luitprand, the German reviler of the Italian Popes, are proven to be libels, and are rejected by all historians worthy of the name. Even in those troublous times there were only two Popes, John XII. and Benedict VIII., whose conduct cannot be justified.

How striking an evidence of God's watchful Providence over His Church! With inferior or vicious men in her highest offices, she not only does not succumb to the mighty forces of disintegration and destruction, like all the human institutions around her, but succeeds in carrying the work of civilization steadily forward under these most difficult circumstances. In the earlier history of the people of God the Church had often seemed to be on the verge of perdition; thus at certain periods under the Old Covenant the people were corrupt, the Pontificate in unworthy hands, and the temple ruined. But some unexpected event, some Providential man, always arose to restore everything; as in the case of Cyrus and the Machabees. So, in the midst of the chaos of eleventh-century Europe Gregory VII. will arise like a giant; he will break the chain of bondage and restore the Church of God to her independence and make her holiness once more resplendent. He will wipe out the abuses introduced by the barbarians, and instead of becoming the plaything of petty Italian princes, the position to which she seemed about to be reduced, she will become the glorious savior and queen of the nations.

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During the Dark Ages the Church of God was threatened with a double ruin: First, with the material ruin brought upon all other institutions by the migrations of the nations of Europe; and secondly by the moral ruin occasioned by the inroads of the barbarians and intensified by the intrusions of the petty princes. Why did she alone survive the general flood? How could she conquer these barbarians who had conquered the conquerors of the world? How could she make of those fierce savages her most faithful children and her most valiant soldiers? Who has adapted her so admirably to times and circumstances? The Lord God Almighty, who has said: "Upon Peter do I build My Church, and the gates of Hell shall not prevail against it".

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Chapter Fifteenth.

CONVERSIONS OF THE BARBARIANS.

> Going therefore teach all nations, baptizing them in the name of the Father and the Son and the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days even to the consummation of the world. Matth. xvii, 19—20.

I. THE PAPAL MISSIONARIES.

AT the fall of the Roman empire, the Catholic Church was surrounded on all sides by barbarian heathens and heretics. The Roman Pontiffs immediately undertook the work of their conversion, and for six hundred years they sent missionaries all over Europe until they had entirely converted it. The savages paid little attention to arguments, but they were forcibly impressed by supernatural facts. The undaunted courage and the wonderful virtues of the messengers of the Gospel who penetrated into their midst, and the brilliant miracles wrought by the Almighty in confirmation of their doctrines, won to God those simple children of nature. However, there always remained some obstinate heathens who for centuries fought against the new religion. The struggle between Paganism and Christianity lasted about two centuries in most of the countries, and the work of civilization required a much longer time. By the year 1000 nearly all Europe was Christian. In the first two centuries the nations settled in the old empire were converted (476—700), in the following two centuries the Teutons of Germany and Scandinavia (700—865), and in a third period of about the same length the Slavs and the Mongols (865—1073).

The Celts of Ireland, converted by St. Patrick, were the first and greatest apostles to the new masters of northern Europe. Later on, Englishmen joined in the

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work of the missions. Ireland had been free from the conquest of the Romans and from the inroads of the barbarians, and possessed a high degree of civilization of its own. When converted, it became for centuries an island of saints, the nursery of missionaries and the school of northern Europe.

II. NATIONS SETTLED IN THE OLD EMPIRE.

1. Franks.

The Pagan king Clovis was married to the Christian princess Clothildis, who often spoke to him of our Redeemer Jesus Christ. When the Allemani invaded Gaul, Clothildis told her husband that if he desired victory he should invoke the aid of the God of the Christians. The armies met at Tolbiac, where the Franks were at first routed and began to flee from the battlefield. In his extremity Clovis exclaimed: "O God of Clothildis, come to my help. Give me the victory, and I will henceforth adore no other God but Thee." Hardly had he finished this invocation than the Franks rallied and, rushing furiously upon their foes, put them to flight. The war-like nation recognized the finger of the God of battles, and put themselves under his orders. Clovis and 3,000 officers were baptized on Christmas eve, A. D. 491, in the cathedral of Rheims, with the greatest solemnity. The Bishop, St. Remigius, in baptizing the king, said: "Bow thy neck humbly, proud Scamber. Adore that which thou hast burned, and burn that which thou hast adored." The Franks were the first Germanic nation to embrace the true faith, and therefore France was called "the Eldest Daughter of the Church". Christianity made her so superior to the other peoples that she soon became the queen of the German tribes.

2. Visigoths, Langobards and Anglo-Saxons.

Pope Gregory the Great (590—604) promotes the conversion of three nations.

The Visigoths of Spain were bitter Arians, and persecuted the Church with a ferocity only excelled by that of the Vandals of Africa. The crown-prince, St. Hermenegild, who embraced the true faith, was put to death on that

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account by his own father. But his brother, Reccared the Catholic, when he ascended the throne formally abjured Arianism, in a council of Bishops and nobles, and worked with Gregory the Great for the conversion of his people to Catholicity, and his assiduous efforts were in the end crowned with success. The older racial elements of the Iberian peninsula blended with the Visigoths, the conquerors of the soil, and thus the Spanish nation was formed. The seventeen councils of Toledo (400—694) show how prosperous were the Spanish Church and nation in those early days.

The Langobards, who conquered northern Italy in 569, were likewise Arians, und they showed themselves very hostile to the Holy See and very cruel to the ancient inhabitants. The influence of the Catholic queen Theodelinda, and the zeal of Pope Gregory the Great, commenced their conversion, which was not completed until another century had elapsed.

The Angles, Saxons and Jutes drove the Christian Britons into Wales, and these seemed to have no inclination to evangelize their enemies. One day Pope Gregory saw some captives from England exposed for sale in the slave-market at Rome. He asked of what nationality they were, and when informed that they were Angles he exclaimed: "If these Angles were Christians they would be *angels*." He at once formed the resolution to become the apostle of their nation. Unable to go himself to England, on account of his election to the Pontificate, he selected the holy Benedictine abbot Augustine, who set out on his glorious mission with forty zealous companions. The missionaries landed on the cost of Kent in the realm of King Ethelbert, the *breatwalda* or chief king of the Anglo-Saxons, who wife was a Catholic princess, and who allowed them full liberty to spread the Gospel. They preached like the Apostles themselves, and on Christmas eve, A. D. 597, they baptized 2,000 persons. So many miracles were performed by St. Augustine that the Pope thought it prudent to warn him against vainglory. So many people were converted that two archiepiscopal sees were erected, one at Canterbury and the other at York. The Britons and

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Anglo-Saxons could now unite and form one nation; and so England was made one under King Egbert, in 802. This new Church was distinguished among all the nations by her devotion to Mary, the Mother of God, her love for the Roman Pontiff, the Vicar of Christ and Apostle of England, and her zeal for the conversion of the remaining heathens of the continent of Europe. From the British Isles came most of the greatest missionaries by whom Germany was converted to the faith of Christ.

III. TEUTONS ON THEIR NATIVE SOIL.

1. Germany.

Many saints had labored among the wild Teutonic tribes. Fridolin, Columban and Gall preached among the Allemanni; Rupert and Emmeran among the Bavarians; Kilian among the Franconians; Eloy, Amand and Lievin among the Flemings, and Willibrord among the Frisians; but they had not fully succeeded in weaning the people from their false gods.

The Anglo-Saxon priest Winfred extended and perfected their work, converting the most stubborn heathens, and solidly organizing the German Church. In 719 he went to Rome and was formally appointed by Pope Gregory II., Apostolic missionary to the Germans. After spending three years among the idolatrous Frisians he penetrated into Pagan Hesse and Franconia, where he had immense success. Pope Gregory summoned him to Rome, and with his own hands consecrated him Bishop, giving him the name of Boniface. After his return this great prelate overthrew the Sacred Oak of Eichstadt, which was held in such veneration, that the Pagans expected him to be struck dead by the gods. As nothing happened to him, and as he quietly proceeded to build a church upon the very spot where the sacred tree had stood, they gave up their powerless idols and the whole nation was converted to Christ. Through the number of his miracles and the splendor of his virtues Boniface was renowned all over Europe as a man of God. He was called to Bavaria to reform and organize the Church of that country, and to France to consecrate its

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new king, Pepin the Short, the first of his dynasty to bear the royal title. After fifteen years of untiring labors, the great Apostle of the Germans repaired again to Rome and received from Gregory III. the archiepiscopal pallium, with jurisdiction over the whole of Germany. Mentz became the metropolitan see, with thirteen suffragans. To perpetuate his work Boniface built a great number of monasteries and convents, as religious are especially necessary in missionary times. The celebrated abbey of Fulda is the most famous of his institutions.

However, he could not rest as long as there remained heathens on German soil. Resigning his see, he went to Frisia, which had hitherto resisted the efforts of all the missionaries. There he was attacked by the Pagans and put to death (A. D. 755) for the faith he was so zealously preaching.

2. Scandinavia.

The kings of Denmark and Sweden asked for missionaries, but Scandinavia was the home of the plundering Northmen, who for centuries had spread awe and desolation everywhere. Who would venture into that nest of robbers? St. Ansgar (827—865) was ready, and he found a worthy co-laborer in St. Aubert. The intrepid missionary met with great success, and established a seminary for missionaries to continue his work. Created Metropolitan of the North, and Archbishop of Hamburg, he continued to labor with his hands in making nets; he also lived on bread and water, in order to save something wherewith to support missionaries and to offer presents, when occasion required, to the princes.

IV. SLAVS AND MONGOLS.

1. Moravians.

The two brothers SS. Cyril and Methodius were sent to the north as missionaries by the Patriarch of Constantinople. When they arrived in Moravia they found great opposition to a foreign tongue, and they invented an alphabet for the Slavonic language and translated the Bible and liturgy into it. They baptized the princes Wratislaw and

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Swatopluk, and had great success. In the middle of their labors they went to Rome (A. D. 867) to receive the blessing of the Vicar of Christ upon their work, St. Cyril died in that city, and Methodius was made Archbishop of Moravia and Pannonia. He returned to Rome in 879 to submit to the Pope some controverted questions, and to receive the Papal approbation for the use of his Slavonic liturgy in the Church of which he was the metropolitan. This was the first of the Slavonic liturgies, which are now used in the Latin-Slavic, the Greco-Ruthenian, the Greco-Bulgarian and the Greco-Rumanian Rites.

2. Bohemians.

The Bohemian duke Borziwoy and his wife Ludmilla who had entered into alliance with Swatopluk, were converted by St. Methodius and received baptism at his hands. They labored most effectually in the midst of innumerable difficulties to spread Christianity through the length and breadth of their domains. The Pagans revolted and put to death St. Ludmilla and her son, the Duke St. Wenceslaus, but they were conquered by Otho the Great and compelled to restore the Christian Church in Bohemia (930).

3. Prussians.

The first Bishop of Prague was the great St. Adelbert, who gave up his see and consecrated his life to the heathens. He went to the Prussian tribe, settled along the shores of the Baltic Sea, and was put to death by the Pagans in 987. Ten years later St. Bruno was martyred among the same people. For two hundred years the Prussians continued to make the greatest opposition to Christianity. Finally they were forced to accept it by the Teutonic Knights.

4. Poles.

Duke Mieczvslav married a Bohemian princess and embraced Christianity. In 867 he published an order that on a certain Sunday all the idols should be broken in pieces and cast into the rivers.

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5. Russians.

First the miracle of a copy of the Bible remaining unhurt in the midst of the flames converted many Russians. Then the princesses Olga and Ann labored zealously to bring the bulk of the people to Christ. Finally Vladimir the Great (972—1024), who was the grandson of the former and the husband of the latter, ordered the idols to be destroyed and the people to be instructed in Christian doctrine and receive the sacrament of baptism.

6. Hungarians.

SS. Cyril and Methodius had visited the Khazars and the Bulgarians and made many conversions among them. In Hungary Duke Geysa was converted by his pious wife Sarolta. Their son St. Stephen (997—1038) was the true apostle of his subjects. He often prayed prostrate on the ground that before his death he might see his whole kingdom converted to Christ. He died on the feast of the Assumption, commending his subjects to the Mother of God. Pope Sylvester II proclaimed him the Apostle of the Hungarians, and conferred upon his successors in perpetuity the title of "Apostolic King". The Hungarians were transformed into thorough Christians. They were destined to become devoted crusaders, and to form the bulwark of Europe against the formidable Solyman the Magnificent.

V. APOSTOLIC SUCCESS LACKING AMONG SECTARIES.

In the conversion of Europe there are two facts which show that the Divine mission to preach with real and lasting effect exists in the Catholic Church alone. In the first place, it was the Bishops of Rome who sent forth the missionaries, who all received their jurisdiction directly from their hands, or at least sought their formal approbation. Secondly, the Catholics alone thoroughly converted Pagan nations, and neither heretics or schismatics ever did it. It is true that there have been some apparent exceptions, but they were so evanescent that they only serve to prove the rule. For example, the Nestorians and Monophysites made great efforts in Asia during the first

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centuries of their existence, so that they gained a foothold in all parts of that continent. But they did not have the true Christianity to impart, nor the blessing of God upon their labors, so that their missions have long ago disappeared, leaving scarcely a trace behind. The separated Christians of the Orient were conquered by the Mussulmans, and did not convert them. History does not record any great missionary efforts made by these sectaries for the diffusion of such Christianity, as they possessed, among their Mohammedan conquerors, but shows, on the contrary, a steady falling off on the Christian side. What a difference it would have made had the heretics of the East been Catholics! The Catholic countries of the West were invaded by wilder barbarians, who overthrew the great colossus of the Roman empire without being able to replace it by any civilized organization. Resistance was impossible, but conversion was immediately attempted; missionaries sprang up everywhere, and by the year 1000 they had reconquered to Christ almost all Europe. When the Greeks were zealous and loyal to the Apostolic See they converted neighboring tribes; but they ceased to do so, to any great extent, after they were torn from the Center of Unity. Where is the evangelical spirit? Where is the helping hand of God? With the Eastern separatists or with the Catholics of the West? The response of history is clear and emphatic.

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CHAPTER SIXTEENTH.

EDUCATION OF THE BARBARIANS.

He was the true Light, which enlighteneth every man that cometh into this world. JOHN I, 9.

I. ST. BENEDICT A PROVIDENTIAL MAN.

AT the fall of the Roman empire, Europe became for centuries the battlefield and hunting-ground of barbarian hordes. Every sign of agriculture, learning and religion disappeared before them. But the Benedictine monks settled in their midst and built monasteries which were veritable schools of civilization.

Monasticism is a life of seclusion; it is a state of perfection, in which are practiced the Evangelical counsels of poverty, chastity and obedience. It flourished in the deserts of Egypt under St. Anthony, and it was propagated by St. Athanasius in the West, where it blossomed especially under St. Martin and St. Patrick. But human frailty led to abuses. St. Benedict not only reformed these, but also adapted the monastic institutions to the needs of the times, and multiplied and organized them for the civilization of the Barbarians.

At the age of fourteen Benedict fled from the dangers of the corrupted world, and buried himself in a deep cañon near Subiaco. During three years he had no communication with man, except to receive food daily from a recluse of the mountain. The food was let down in a basket, provided with a bell to notify the hermit. Finally Benedict was discovered by shepherds. The monks of Vicovarro asked him to become their abbot. He protested that his ways were not their ways and would not suit them. In fact, after he had yielded to their entreaties and consented to be their superior they became so incensed against him that they tried to poison him. But by a miracle the

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poisoned cup broke to pieces, and St. Benedict left them and walked back to Subiaco. Many holy men flocked around him, and he built twelve monasteries for twelve monks each. He also erected convents for nuns, under the direction of his sister Scholastica. His order spread rapidly throughout all Italy; it was also established and propagated in France by St. Maure and in Sicily by St. Placid. Prophecies and miracles were ordinary occurrences with the saint, and gained him the greatest veneration even among the barbarian kings.

In 529 God directed His servant to erect a great monastery at Monte Cassino, a mountain situated between Rome and Naples and overlooking the whole country. He found there a temple of Apollo, which he overthrew; and he converted the poor heathens who frequented it, thus foreshadowing the apostolic labors of his spiritual children in all future ages. It was here that the patriarch of the Western monks wrote his admirable rule, which has lasted already 1200 years, and which has given to the Church no less than 35 Popes, 700 Bishops, and, among innumerable holy religious, 55,000 subjects publicly honored for sanctity of life. At one time the Order of St. Benedict had 60,000 monasteries.

Benedict impressed upon his followers two great virtues, especially necessary in the presence of the barbarians, to wit, activity and stability. He succeeded in enlisting in his order all the most potent civilizing forces that were available. Montalambert says:

"The result of Benedict's works are immense. In his lifetime, as after his death, the sons of the noblest races of Italy and of the best of the converted barbarians came in multitudes to Monte Cassino. They returned and descended from it to spread themselves over all the West; missionaries and husbandmen, who were soon to become the doctors and pontiffs, the artists and legislators, the historians and poets of a new world. Less than a century after the death of Benedict all that the barbarians had wrested from civilization was reconquered."

II. THE GOSPEL OF INDUSTRY.

The roving tribes had no other occupation than hunting, fighting and warring. They wanted to live without working, and to feed upon the birds of the heavens, the

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animals of the forest, the fishes of the waters, and the crops of the poor serfs, compelled to work for their conquerors. The barbarian was too idle too work and the Roman too lazy. From the sixth century woods, marshes and deserts appeared again, and wild animals took possession of many parts of Europe which had once been inhabited and cultivated. But the sons of Benedict penetrated into the dense forests, advanced along the marshy river-banks and ascended the arid mountain slopes.

They pray, they work, they teach, and they find docile followers among the wild conquerors, who commence to work and to learn; thus they reclaim the country from its barrenness and wildness. Seven hours of the day are allotted to labor, and two hours to pious reading. The matins are sung during the night; then comes the meditation until the break of day. A wide range of occupation is allowed, according to the talents, skill and requirements of each individual and to the wants of the community, which must needs supply itself with everything necessary. There is manual labor to be done, reading, transcribing manuscripts, and giving instructions to the young and the ignorant.

The Benedictine monks were the pioneers of agriculture and the fathers of the cities. For they taught the warlike tribes to settle down on the land: to fell the dense forests, to drain the moors of the north and irrigate the marshes of the south, to exterminate the wild animals and fill the land with cattle. Around the monasteries the half-savage tribesmen erected their huts, and their they learned the rudiments of civilized life and the more simple trades. Such settlements formed the nucleus of many of the future capitals and commercial centres of Europe.

The monks also were the saviors of arts and letters, and the teachers of nations. The barbarians had swept everything away. Books and works of art had disappeared among the rude masters of Europe. The monks searched for them everywhere, and collected them together at much cost of time and money. As there was no paper, they procured parchment at great expense; and as soon as possible each monastery provided itself with immense flocks

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of sheep, whose skins furnished this precious material. Many religious spent their life in copying one work, and some of the products of their skill are worth a fortune to-day. Before all, they copied the Bible countless times, in every known tongue, and thus rendered the service of evangelists. But they also preserved the monuments of human genius in the profane sciences. Not only did they copy the masterpieces of literature, but they studied and explained them. They also gave shape to our modern languages. At the time when the princes gloried in ignorance, the monks and clergy were the only classes expert in reading and able to write; whence the name of *clerk* (contraction of *cleric*, a person in either major or minor orders) came to signify a writer. The monks also gathered and preserved the monuments of ancient art and architecture; and they not only imitated them but immeasurably improved upon them in their own constructions. Thus they were the most progressive men of their times. Still, Luther accuses them of laziness and ignorance! To those despised monks, O Luther! we owe our Bible, we owe the great masters of Greece and Rome, we owe the most glorious monuments of our architecture, and the inimitable masterpieces of our museums! Much more of their work, and of the classical literature which they so carefully preserved, would remain to us today were it not for the wholesale destruction of monastic libraries, of which, at various times and in various countries, the Albigenses, Hussites, Lutherans, Calvinists, Anabaptists, Presbyterians, Episcopalians, Freemasons and other sectaries have been guilty. It is safe to say that nine-tenths, at the very lowest estimate, of the work of the Medieval monks has been annihilated by the Protestants and infidels of various stripes, in their blind and ignorant rage against everything connected in any way with Catholicity.

III. STABILITY OF THE BENEDICTINE ORDER.

The second invasion of the barbarians everywhere multiplied material and moral ruins; but it could not destroy the work or extinguish the vitality of the Benedictine order. As soon as the monks started their in-

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stitutions they were overthrown, and when rebuilt they were destroyed again and again. But the men of God restored them twenty times if necessary. In times of extreme danger they fled with their treasures of religion, art and science to the mountain-tops, where they built fortified convents, wherein to store and defend the last remnants of the legacy of the past. Such were St. Gall in Switzerland, and Mont St. Michel in Brittany.

The evils of the Iron Age effected even the order of St. Benedict, and at one time threatened to ruin it. But a simple return to the old rule saved it and saved the world. Two causes had conspired to undermine its strength and its virtue. The continual influx of barbarians kept up a savage spirit in the world, which penetrated also into the cloister. Wealth and power naturally came to the monastic insitutions because of their great benefactions to society; and on this account greedy princes tried to thrust themselves or their tools into the rich abbeys. Such men would have utterly corrupted and destroyed any merely human institution. But St. Benedict had received from an angel of Heaven the promise of immortality for his order. In 910, St. Berno founded the abbey of Cluny in France, were he restored the primitive rule and fervor of the Benedictines. Soon the convent of Cluny blossomed out like the convents erected by St. Benedict himself; and it showed itself capable of reforming the world.

From Cluny came many of the greatest men and movements of the Church; such as St. Gregory, the true reformer of his age, and the institutions of the truce of God and the right of asylum, so useful in those warlike times. The truce of God was introduced by St. Odilo, the third abbot of Cluny, in 1031. From Wednesday night to the following Monday morning, during Advent, Lent and Eastertide, and on every feastday and fastday of the year, all acts of hostility, violence and revenge were forbidden. The multitudes received these measures with hands uplifted in thanksgiving, crying joyfully "Peace! Peace!" The Bishops gathered at the council of Limoges placed the ban of excommunication upon those warriors who might dare to trample these laws under their feet.

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The right of asylum was granted to places consecrated to God. When men were seeking to wreak vengeance with their own hands, any one who was being pursued unto death was safe if he could reach a church. There he was considered under the protection of Jesus Christ, and no foe dared disturb him in that sacred shelter.

IV. MAKING HASTE SLOWLY.

Superficial men have sometimes said that the barbarians should have been civilized in a shorter time; but gradual transformation is the only practical method in the education of savages. The Benedictines did not attempt to force nature, but only to second it, and they thus formed nations of saints and races of heroes. In our own time and on our own continent the monks did not attempt to civilize the aborigines all at once, but allowed generations for such a tremendous task; and they thus preserved them and placed them on the road to full development and complete culture. There are now 30,000,000 of civilized and half-civilized Indians in Central and South America, who, in a few centuries, at most, will make powerful nations. The Protestants, on the contrary, have tried to rush the education of the Indians; but they succeed only in giving them the vices of the white men without their virtues, and thus killing them off. In the immense territory of the United States there are only 250,000 Indians. Only 100,000 of them are Christians, the great bulk of these being Catholics; all the others are still Pagans, and they live in the most miserable condition and are dying out year by year. If our own barbarian forefathers had had to depend on Protestant missionaries, and the tender mercies of Protestant rulers, they would not have been the progenitors of the leading nations of the world, but would have been exterminated like our unhappy Indians.

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Chapter Seventeenth.

CONSTITUTION OF CHRISTIAN SOCIETY.

> Let every soul be subject to the higher powers; for there is no power but from God, and those that are, are ordained of God. Romans xiii, 1.

I. DISTINCT BUT HARMONIOUS POWERS.

THE Christian society was governed by a spiritual and a temporal head; who, though entirely different in their functions and prerogatives, were completely one in their aims and influence, and, so far as the unwritten constitution of Christendom was strictly adhered to, gave each other an effective cooperation: the Pope and the Emperor. The Frankish kings donated or confirmed temporal states to the Popes, to make them independent in their spiritual administration. The Popes consecrated them and their successors as the defenders of the Church and the bond of union between the various tribes and fiefs that divided Europe. The Popes, independent at home, found in the emperors powerful executors of the Christian laws; and the Emperors, consecrated by the Vicar of Christ, were accepted as over-lords by the Christian states. It is remarkable that in those days of force and violence, these supreme offices were elective and that by the best qualified ecclesiastical and temporal princes.

II. THE PAPACY AND ITS TEMPORAL POWERS.

1. Local Independence.

The Popes need a temporal sovereignty. They are the exponents of the Gospel for nations as well as for individuals, and they need the assistance of a large number of officials for their world-wide administration. To inspire confidence in their official decisions they must be free from

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secular interference and from temporal rulers; consequently they must have a territory of their own. Moreover, to provide for the numerous officials of their court, they must have a steady and large income, which a state alone can be counted on to give. The Popes have a right to the States of the Church by the fivefold title of cession, choice, prescription, preservation and improvement.

Rome is the city of the Popes by right of gift, of popular election and sæcular prescription. From the time of the conversion of Constantine, lands and cities had been granted to the Holy Roman Church aud considered the Patrimony of Peter. During the invasion of the barbarians the Popes had been the only protectors against their devastations, and had been recognized by the common consent of the people as the heads of the Roman commonwealth. When the fierce Aistulph, king of the Lombards, conquered from the Greeks the old Exarchate of Ravenna and marched on Rome, thus threatening the independence of the Holy See, Pope Stephen III repaired in person to Pepin, the new king of the Franks, to ask him to rescue the Supreme Pontificate and the Roman people from the yoke of the invaders. Pepin twice descended into Italy, and each time laid siege to Pavia, the Langobardian capital. Aistulph ceded to the Frankish king all his conquests in middle Italy, consisting of twentytwo cities, and Pepin bestowed the title to the whole territory upon the Roman Pontiffs.

Not only did the Popes legitimately acquire their temporal States, but they possessed them for a thousand years, and found in them the prestige and maintenance humanly necessary for the ruling of the Christian world. No government of Europe can exhibit such a long and undisputed possession. The present usurpation of the Freemasons cannot destroy the right of the Sovereign Pontiffs, and can no more last than any of the similar spoliations that have taken place in the past.

Rome is also the city of the Popes by title of preservation and improvement. They alone saved it from utter destruction and made it the capital of the Christian world. Rome, which had destroyed so many cities, would

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itself have been wiped out forever by the avenging nations had it not been the seat and capital of the Vicars of Christ. Cardinal Manning says:

"Rome has been assailed nine times by invading hordes, who have never been able to root themselves there. Three times it has been sacked with all manner of terrible outrages. The city has been twice destroyed, and rebuilt by the Popes, aided by the gifts of the Christian world. And once the city was so desolate, that for forty days it had not an inhabitant and no human voice was heard in it; there was only the bark of the foxes on the Aventine hill. Fortyfive Popes have either been driven out of Rome, or martyred, or never been permitted to set foot in it."

Not only did the Popes preserve Rome, but they made it the most splendid city of the earth, and, as Leo XIII says:

"The asylum and home of the fine arts and of learning, which have won for her the respect and admiration of the whole world."

2. International Authority.

The Frankish princes Charles Martel, Pepin the Short and Charlemagne had united the German tribes under their sceptre and thus established peace among Christians. Moreover, they were the faithful protectors of the Roman Pontiffs against their violent neighbors, and the undaunted defenders of Christendom against the fanatical Mussulmans. Leo III, desirous of securing permanently such eminent services, conceived the lofty plan of restoring the Roman Empire, and of bestowing its title upon the most powerful of the Christian princes. It was a stroke of Papal genius to establish, without the shedding of a single drop of blood, an empire which was to last a thousand years and render innumerable services to the cause of Jesus Christ. At Christmas, in the year 800, Charlemagne, wearing the insignia of a Roman patrician, attended Divine service in the church of St. Peter, and was praying before the altar. The Sovereign Pontiff, draped in his stately vestments, approached the kneeling monarch, and placed upon his brow a diadem sparkling with jewels. The lofty arches of the temple rang with the enthusiastic acclamations of the people: "Long life and victory to Charles the Augustus, crowned by God, the great and pacific Emperor of the Romans!" The Pope anointed Charlemagne and was the first to pay homage to the new Emperor.

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"From that time," writes Archbishop Kenrick, "the Bishop of Rome necessarily enjoyed an immense influence over the Empire and the kingdoms which arose within its shadow; and he was regarded by princes and peoples as their father and their judge. He created a new order of things; assigning to each potentate his place in the political world, and controlling by law the movement of each to maintain the general harmony. His relations to the Empire were most direct, since he determined who should elect the Emperor and exercised the right to determine whether the individual chosen was admissible. The power exercised by the Popes in designating the emperor and giving the royal title to the chiefs of the various nations cannot be fairly branded as a usurpation, since it is vested in them by the force of circumstances; their spiritual office placing them at the head of the Christian world and inspiring confidence in the justice and wisdom of their acts. It was not the result of positive concessions made by the respective nations; although it was acquiesced in and confirmed by the free acts of princes and peoples. Neither was it a Divine prerogative of their office; but it naturally grew up out of their ecclesiastical relations; and was strengthened and sustained by their sacred character."

III. THE EMPIRE AND THE FEUDAL SYSTEM.

1. Bond of union.

The German race had not entirely emerged from the tribal condition, and it was still more subdivided by the feudal relations. The Holy Empire created a sacred bond of union among the tribes and fiefs. Italy and Germany were divided into several tribes or nations and subdivided into many fiefs or principalities; but they were all united in one powerful commonwealth by the consecration of the Christian Emperor of the Germans. France and England were also divided into tribes and fiefs; but they were controlled by their hereditary kings and reduced by them into one nationality. Moreover they were Celto-Teuton, and far away from the center of Europe, and they did not form an actual part of the Holy Empire of the German nations—although they were great factors in the Christian Commonwealth that sprang up under the guidance of the Vicars of Christ. The role of Holy Emperor soon was fulfilled by the sturdy kings of Germany, and Otho the Great passed into Italy in the most lawless times and reestablished order. Immense services were rendered to the Popes by most of the German Emperors, which being of ordinary occurrence are but slightly mentioned in history. If

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we read of the tyranning of two Henrys and two Fredericks it is because they are exceptions to the rule; and moreover they were put down mainly by the upright German princes, under the direction of the Popes. Alzog says:

"Another object of the Church in establishing the Empire was to unite all nations by the bond of Christian fellowship; and she impressed upon the mind of the Emperor that he was called of God as mediator and pacificator of all the states of Christendom. The establishment of the Western Empire put an end to the conflicts of the migratory Germanic tribes, and served as the keystone to the great political fabric into which the Germanic nations were consolidated. Each of the Germanic nations, possessing individual and well-defined traits of character, would consent to no system of centralization, if the Empire representing such did not itself recognize some superior and universal power, which might form a point of contact and a center of unity for all. They all recognized the Church as such; and thus the Western Empire, being established on a thoroughly Christian basis, was called the Holy Empire of the Germanic nations."

2. *The Lord and his Fiefs.*

The savage nature of the barbarians was not softened at once, but continued to manifest itself for centuries in many deeds of violence. Often ambitious kings and emperors strove to establish absolute monarchies, while petty princes oppressed their subjects and attacked their neighbors. The feudal system was a check to such abuses, for it clearly defined the rights and duties of every one, and secured order and liberty among the stormy elements of new Europe. The Church blessed this feudal constitution as the best possible under the circumstances.

Europe was completely organized under the feudal system from the ninth to the fourtheenth century. Lands were granted under conditions of personal service during war and peace. They were called *fiefs* or *feuds*, on account of the mutual obligations of faithfulness (*fides*) between the two parties. A fief is an estate held from a superior on condition of personal and especially military service. The superior granting the land is called a suzerain; the inferrior receiving it a vassal. The vassals had to attend their suzerain personally in court as judge or peer (*par curiae*); and in war with material contributions, horses and men. They were usually called, according to

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their rank, dukes, earls or counts, marquises, viscounts and barons. Before receiving their titles, they had to pay homage to their lord. Kneeling before him, without helmet, sword or spurs, they placed their hands between his and promised under oath to become his men and to serve him with life and limb, faithfully and loyally. Then they received the investiture of their fief, either by actual or symbolical conveyance. They were either really put into possession of the ground, or given a stone, a wand or a branch thereof in token of the transfer. The vassals exercised an independent authority in their several domains. Fortified in their castles, they controlled the whole neighborhood; they rendered justice and coined money. This system of local jurisdiction gave the authority to those who were able to maintain order in the country. It also prevented the foundation of a universal and uniform monarchy which would have checked the development of the national character of each people. But it cut up the land into isolated districts, and it left it possible for a lord to oppress his subjects and to attack his neighbors if he chose to do so, their own suzerains being often too much occupied elsewhere to redress the wrongs of the petty vassals and the tenantry. There arose and raged many and long wars between neighboring castles for private interests or personal revenge. But checks were put upon the violence of the landed nobility by the creation of a knighthood and official peerage, and by the granting of franchises to the communes.

The knights were the sworn and consecrated champions of the weak, the widows and the orphans. By their strict rules of justice and honor they created a lofty spirit among the nobles, so as to shame them from violating the rights of others, and from oppressing the feeble who were under their power. From the twelfth century onward, the suzerains created a personal and an official nobility, for the knights, the landless younger sons of the nobles, and the officers of the state. Moreover, they granted franchises and privileges to the burgesses of the cities and the communes; who where thus enabled to withstand the exactions of the fortified landlord.

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The former slaves, and sometimes the prisoners of war, with their descendants, were at that time in the condition technically called serfdom. Serfs are persons attached to the land, to work it for the benefit of others, at the same time deriving from it a livelihood for themselves and their families. They were also called villeins or farmhands, because they were to occupy and work the farm (villa) for the free man's benefit. Although deprived of a part of their liberty, they were protected in their lives and other rights. If ill-treated they could flee to free cities or to churches, where they could not be molested. If they remained away from their lord a whole year they acquired full liberty. But ordinarily they were well treated and stayed with their masters, and often they were in more comfortable circumstances than many farmers of Europe and America in our days.

The feudal constitution was not the best possible, but it was the most practical for the times. The temporal power of the Popes, when in firm hands, restrained the ambition of the petty princes of Italy. The Empire demanded respect for the laws of Popes, from the proudest and boldest monarchs themselves. The sacred character of the Emperor made a bond of union between hostile tribes, and the landed princes maintained order and liberty in their different fiefs. Independence and order were alike safe-guarded, and there thus grew up the greatest nations that have ever appeared, and the ones that today rule the whole world.

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CHAPTER EIGHTEENTH.

DEFENSE OF CHURCH'S LIBERTY.

He shall rule from sea to sea, and from the river unto the ends of the earth. PSALMS LXXI, 8.

I. INTRUSION OF UNWORTHY CLERICS.

IN the ninth century it became a common abuse for royal barbarians to thrust their friends into the sanctnary, on account of the benefits attached to certain ecclesiastical posts. They often sold such places for money to corrupt and worldly clergymen, whom they installed in office as if they really had the power of conferring ecclesiastical jurisdiction. This sacrilegious practice filled the Church with unworthy or scandalous men and caused a wide-spread degeneracy of morals. When St. Gregory VII ascended the throne of St. Peter, Henry IV of Germany was carrying that nefarious traffic to its last excess. The holy Pontiff arose like a lion to extirpate the crying abuse, and to reclaim for the Church the right of choosing her own ministers. For half a century Henry and his son opposed the reform of the clergy, and carried on that terrible war of investitures, which crimsoned all Europe. Though Gregory died during the struggle, he lived again in his successors, who continued his noble combat, and the ninth Ecumenical Council, held at the Lateran in 1123, absolutely forbade the princes to invest prelates with ecclesiastical insignia.

II. LEADERS OF THE CONFLICT.

Henry IV (1056—1106) lost his father at the age of five years, and, having fallen into the hands of vicious masters, grew up with strong and unbridled passions. At sixteen he repudiated his wife, and thenceforth respected

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neither virginal purity nor conjugal chastity. He cruelly oppressed the Saxons, and he attacked the Church all his lifetime. But he was a hero strong enough to fight sixtysix battles and a genius able to cope with the host of enemies made through his crimes.

Hildebrand was the son of a carpenter, and became a monk. But his genius, his activity and his holiness made him the greatest man of the Middle Ages. First he was the guide and counsellor of seven Popes, whom he rescued from the tyranny of the local princes. As Pope himself, under the name of Gregory VII (1073—1085), he carried on singlehanded a gigantic war against the powerful Henry of Germany. His first seven successors, formed by his hands and animated with his spirit, carried on his great struggle and the Church was at last emancipated from the thralldom of princes and free again to select her own ministers.

The practice of lay investiture had intruded into the Church incontinent and schismatical prelates; Gregory attacked the evil at once by a method which revealed his genius and his power. In the Paschal Synod of 1074 he interdicted the religious services held by incontinent priests if they refused to amend. Heretofore suspension and deposition had been resorted to, affecting only the unworthy pastors, who had lost all conscience and continued to exert their faculties. But the interdict seperated them from the faithful, who could receive no sacrament at their hands and ceased to give them support. That reduced these worldly men to terms. The great cause of all the abuses was the nomination and installation of prelates by lay princes. Henry IV of Germany practiced this openly, and was publicly selling benefices to the corrupted canons of Goslar, where his court resided. In vain did Gregory entreat the prince to cease that scandalous traffic, which was a source of great revenue to the prince but of sacrilegious extortion for the Church. In the second Council of Rome, 1075, the undaunted Pope issued a decree "forbidding any layman, of whatsoever rank, whether emperor, marquis, prince or king, to confer the investiture; and any cleric, priest or Bishop, to receive it for benefices, abbeys, bishoprics or ecclesiastical dignities of any kind."

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III. HILDEBRAND'S HEROIC STRUGGLE.

Henry was exasperated at what it pleased him to call a Papal aggression. First he formed a conspiracy to seize the Pope at Rome and to replace him by another man. The plot was carried out at Christmas by a party of ruffians in the Emperor's pay, and Gregory was made a prisoner, but the people rose in a body and compelled Henry's trembling emissaries to liberate their beloved Pontiff. Then the Emperor openly proceeded to the "deposition" of Gregory. He convoked an anti-council of subservient German Bishops at Worms, whither went also the degraded Cardinal Candidus, who libellously accused Gregory of simony, murder, adultery and witchcraft; and the pliant courtier-prelates decreed the deposition of the Pope without so much as hearing a witness. This "sentence" was defiantly read in the Paschal Synod of 1076. Gregory, after protesting that he had been compelled to assume the Pontificate, continued:

"In the name of Almighty God, Father, Son and Holy Ghost, and by His authority, I forbid Henry to govern the German realm and Italy. I release all Christians from the oath by which they have bound themselves to him, and I forbid any one to serve him as king. Since he has refused to obey as a Christian, rejecting the counsels given him for his salvation, and withdrawing from the Church which he seeks to rend, I hereby declare him anathema; that all nations may know, even by experience, that 'Thou art Peter', and that upon this rock the Son of the living God has built His Church against which the gates of Hell shall never prevail."

A bull of excommunication announced this deposition to all Christendom, and the hand of God struck dead many of Henry's impious followers. The German princes met at Tribur and threatened to provide a new sovereign unless Henry would agree to publicly seek absolution from the Pope, and in the meanwhile to lay aside all royal insignia and functions. Henry resolved to gain Pope Gregory in a private audience, and he crossed the Alps in the cold of a bitter winter. The Pontiff, who was on his way to Germany, withdrew into the impregnable fortress of Canossa, the owner of which, the Countess Mathilda, was ever the loyal friend of the Pope, though she was closely related to the imperial family. Henry had to do penance

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for three days before he was admitted to the presence of His Holiness; after which Gregory received him honorably, and absolved him from excommunication under condition that he should appear before the Diet of Augsburg and abide by its decisions.

Those who find this treatment too severe must remember that the Pope had to safeguard the interests of the German princes and people, and had to test in some way the sincerity of the often faithless prince. The mistake was that absolution was granted at all. Had Gregory left his enemy to the mercy of the indignant German princes Henry would have been deposed forever by the Imperial Diet, and would not have troubled Christendom nearly a quarter of a century longer as he did. Henry's escort revolted against his submission, and, their evil counsels prevailing with him, he immediately occupied the passes of the Alps, to prevent the Pope from going to the Diet, at which he himself refused to appear. The princes declared the throne vacant and selected another emperor in the person of Rudolph of Suabia; but the Pope, in his scrupulous anxiety to avoid doing any injustice to Henry, withheld the confirmation which was necessary to give effect to the sentence of deposition and the new election. The perfidious Henry protracted negotiations for three years, with no other object than to wear out the patience and undermine the influence of his competitor, while industriously strengthening his own position. Finally, after having exhausted all milder expedients, Gregory in a Council at Rome excommunicated and deposed Henry for the second time and recognized the election of Rudolph. But Henry now felt himself in a position to defy the sentence. He convoked two schismatic Councils of twentynine simoniacal Bishops, who pretended to depose Hildebrand and elected an antipope in the person of the degraded Bishop of Ravenna, Guibert, who took the name of Clement III. Rudolph fell in a battle, and Henry was able to direct his troops towards Italy. The princes elected as his successor Herman of Luxemburg, but he, nothwithstanding great personal bravery, was unable to withstand his powerful antagonist or vindicate his right to the throne.

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From 1081 to 1083 Henry several times laid siege to Rome, and made overtures to the Pope and to the people. In 1083 Gregory convoked a Council at Rome to settle the civil war; but Henry intercepted the envoys of Herman. The undaunted Pontiff excommunicated all those who had been a party to the crime of detaining or misleading them. The following year Henry besieged Rome for the fourth time, and offered such bribes to the people that they opened the gates to him. Gregory withdrew into the strong castle of St. Angelo, and Henry was crowned Emperor by his antipope. That very day, hearing that the Norman king of Naples was hastening to the rescue of the Pontiff, the German troops retired in haste. The Norman troops, to punish the treason of the Romans, terribly pillaged the faithless city, and the Pope withdrew with his liberator to Salerno. Here he held a last synod and renewed his excommunication against Henry; here he addressed his last letter to Christendom, testifying that he had fought for the liberty of the Church; here he died (1085), saying: "I have loved justice and hated iniquity, therefor I die in exile".

III. ST. GREGORY'S TRIUMPH AFTER DEATH.

If Gregory died in the middle of the struggle, neither his spirit nor his work was dead. He lived again in Urban II. (1088) and Calixtus II. (1119), and the liberty of the Church in the choice of her ministers was won forever. Henry continued to war against the Kingdom of Christ on earth for a score of years; but his tyranny became so unbearable that his own wife and sons took part against him. First his eldest son Conrad fought him for eight years, and then his second son Henry revolted and, after many battles, finally captured and put him in prison, in 1104. The Papal legates in a solemn assembly proclaimed his deposition, and he was obliged to abdicate and to deliver his imperial insignia to his son. When he died, the following year, all Christendom rejoiced as Israel did at the death of Pharao; for he had been its plague for fifty years, and had raised up five antipopes to disturb the Church of God.

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His son Henry V. did not profit by Henry's experience. He renewed the warfare against the liberties of the Church; and even succeeded in capturing Pope Pashal II. and extorting from him the ecclesiastical fiefs with the privilege of investiture. But the Catholic world protested against his violence, and the concessions were retracted. Pope Calixtus II., a man of noble birth and personal power, excommunicated the tyrant, who was soon reduced to the necessity of opening negotiations with the intrepid Pontiff. By the Concordat of Worms (1122) and the ninth General Council, held at the Lateran in 1123, the lay investiture with ring and crozier was forever abolished, but installation by the imperial sword was allowed after the titulary had been duly elected by the Church. The following year Henry V. died, and with him that race of traitorous persecutors of the Church of Christ.

St. Gregory VII. found the Church almost a slave and made her a queen. Not only the great kings but even the petty princes of Italy had begun to treat the Bishops, even the Sovereign Pontiffs themselves, as their dependents and hirelings. They sometimes thrust into the sanctuary men devoid of every qualification, steeped in vice and degradation, and ready to obey their every whim. Gregory arose in the name of God to claim for the Church the right to select her own ministers: and behold! the best men enter the sanctuary and illustrate it by their virtue and their science; and the noblest princes, ceasing to attack their mother the Church, stand up for her and turn their arms against the Mussulman, the eternal enemy of Christ. The Church has regained her normal place in the world: she is once more most manifestly the Spouse of Christ and the queen of the nations; and for five centuries her Pontiffs are the undisputed masters of Christendom.

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CHAPTER NINETEENTH.

DEFENSE OF POPULAR LIBERTY.

You, brethren, have been called unto liberty. GALATIANS v, 13.

I. THE REBUKERS OF TYRANNY.

THE Popes had been the protectors of the Italians against the barbarian warriors, who conquered their land and covered it with fortified castles, whence they issued to prey upon the people. About the year 1000 two Emperors favored the emancipation of the Lombard cities, which soon adopted republican forms of government. But the Hohenstauffen Emperors (1138—1256) wished to establish a universal and absolute monarchy, and strove to annex Italy to Germany and to subject them both to their own arbitrary power. If they were the masters of those two countries they could control the world. The Popes put themselves at the head of the Italians and entered into alliance with the German rivals of the imperial family. The populists were called Guelphs from the leader of the German nobles, Welf or Guelph of Altdorff. The imperialists were called Ghibellines, after Wayblingen, the first family seat of the Hohenstauffen. Gigantic wars were waged to repel the tyrants. Italy became the classic land of liberty and culture. More than two hundred republics arose, where all the arts and sciences flourished for centuries.

II. FREDERIC BARBAROSSA.

Frederic I (1152—1190) was a great prince, but he was possessed with too extravagant an idea of his own prerogatives. He could not tolerate the liberty of the republics of Italy nor the independence of the Bishops of Rome. In A. D. 1158 German armies passed the Alps to

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reduce the thriving cities of Lombardy. The Milanese had either destroyed or fortified the bridges of the Adda, but the German cavalry succeeded in crossing it. Siege was laid to Milan, and famine forced that city to capitulate. The emperor agreed not to enter the gates; but he erected a throne at a distance of two leagues, where he effectively humiliated the proud republicans. There the Archbishop and the nobles were compelled to appear before him barefooted and bareheaded; thither the people had to come with ropes around their necks, and, all prostrate on the ground, to take the oath of allegiance. Then Frederic summoned a diet in the plain of Roncaglia, and had his alleged imperial rights enlarged on in great detail by four Doctors of the University of Bologna. Nothing less was claimed than the same absolute power once wielded by the Pagan Emperors. This was expressed by such adages as: "The will of Caesar is law," and "The good pleasure of the prince has the force of law." Thus the municipal constitutions of the Lombard cities and the freedom of the Papal states were virtually abolished. A podesta or judge foreign to the town was appointed to enforce the imperial laws.

The Milanese flew to arms. Frederic besieged them, and again resolved to starve them to death. Their crops were mowed down, their vinestocks cut, and their trees felled or barked. They held out for two years; but in 1162 their provisions, already nearly exhausted, were destroyed by fire, and they were therefore compelled to surrender at discretion. Frederic delayed their sentence for a month. Then he ordered the town completely evacuated, and had the soldiers of the Ghibelline cities level it to the ground. The people were distributed between four villages, built at two leagues distance from their former city; but the higher classes fled to the neighboring cities, and spread everywhere their love of liberty and their thirst for vengeance. Frederic had long before attacked the Papal rights and had been threatened with excommunication for so doing by Adrian IV. When Alexander III (1159—1181) was elected to the Roman Pontificate by the College of Cardinals, three imperialist cardinals pro-

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ceeded to elect an antipope, and Alexander had to flee to France, where he excommunicated the schismatical emperor.

Frederic's tyranny caused a general uprising in Italy, and his exactions were so exorbitant that the taxes amounted to five-sixths of the revenues. The Lombard cities made secret leagues against him, and drove away his hateful podestas. The despot was powerful enough to reduce them all into submission, and even to capture Rome. But there God's vengeance awaited him; for the fever of the Roman marshes carried off the flower of the German nobility.

Fifteen Lombard cities now bound themselves by a solemn treaty to unite in resisting the imperial aggressions and upholding the Pope; and even all the Ghibelline cities joined them, except Pavia. Their first step was to rebuild Milan; which arose from her ashes as an aggressive and uncompromising republic. Their second step was to build a new city to check Pavia, and they gave it the name of Alexandria, in compliment to the liberty-loving Pope (1168).

Frederic I. prepared to take a signal revenge. In 1174 he burned Suzes and encamped before Alexandria. But he was driven off by the Italian patriots, and abandoned by the German Guelphs. Beaten at Legnano, he escaped from the field alone and disguised, with little hope of raising a fresh army, and he was reduced to sue for peace. He solemnly recognized the rights of the Popes and of the people, and he faithfully respected them till the end of his days. For two centuries the cities of northern Italy flourished as republics under the protection of the German Emperors and the guidance of the Roman Pontiffs.

III. FREDERIC II.

Barbarossa's eldest son, Henry VI., married Constantia, the heiress of Naples or the two Sicilies. He was a tyrant and died young. Pope Innocent III. protected his widow and his infant child Frederic, and, upon the promise of separating Italy from Germany and of undertaking a crusade, obtained for the latter the election to the German Empire. But Frederic II. (1224—1250) proved to be an ungrateful man and a refined hypocrite: he was

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a tyrant, an infidel and a libertine, and he sacrificed everything to the Hohenstauffen idea of universal and absolute domination. He deceived Pope Honorius III., but he was unmasked by Gregory IX. and put down by Innocent IV. Under various pretexts Frederic put off the Crusade, although Damietta was besieged and captured by the Mohammedans. Far from punishing the infidel Saracens who had devastated Italy, he selected 20,000 of them for his guard. Meanwhile he strengthened the influence of his family in Italy and in Germany, where his eldest son Henry was selected as his successor. Milan flung to the breeze her *carroccio*, or war-standard, and fifteen cities pledged themselves again to the Lombard confederation. It was only after many halts, and after an excommunication by the aged but energetic Pope Gregory IX., that Frederic went on the crusade to the Holy Land to which he had pledged himself. But he shamefully compromised with the enemy, as if he had been a Mussulman himself. Meanwhile he had all the old Pagan laws of Sicily collected by his chancellor Peter de Vineis, in order to justify the re-establishing of the absolute Caesarism of the Roman Emperors, upon the ruin of the Christian constitutions. To these dangerous pretensions the Pope contented himself with opposing the Five Books of the Decretals compiled by St. Raymond de Pennafort. When Frederic's eldest son and successor-elect revolted, Pope Gregory showed his magnanimity by writing to the German princes to assist in putting him down. As a result, the rebel-prince was conquered, and the right of succession was transferred to his brother Conrad.

Frederic put at the head of the Ghibelline faction Eccelino the Fierce, a man without virtue, pity or remorse; he granted him a bodyguard of Germans and Saracens, and gave him his natural daughter in marriage. He invested his natural son Enzio with Sardinia, a fief of the Holy See. The undaunted Gregory IX excommunicated the aggressive Emperor, proclaimed a crusade, and summoned a General Council. Frederic besieged Rome, whence he was driven away by the crusaders. Enzio in the meantime killed a hundred of the Bishops coming to the Council.

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The news of this outrage gave such a terrible schock to the nonagenarien Pontiff that he died shortly after. For seventeen months the cardinals were unable to choose a successor. Finally Innocent IV was elected, and he commenced negotiations with Frederic, who tried to surprise and capture him. But he fled to Genoa and thence to Lyons, where he convoked the thirteenth General Council, which deposed the faithless Emperor in 1245. On hearing of his sentence, Frederic II put on his crown, exclaiming: "Torrents of blood shall flow ere it fall from my head." In vain did he appeal to the Ghibellines of Italy and to the princes of Europe; he was abandoned. Defeated by the Guelphs at Parma, and left alone, he was forced to retire to a small town of southern Italy, whence he sent to offer reparation. In the midst of his trouble he was overtaken with sicknes, and he died overwhelmed with grief and humiliation. His sole surviving legitimate son, Conrad IV was driven from Germany by William of Holland, and retired to Italy, where he had to wrest his kingdom of Sicily from his natural brother Manfred. But he died in his youth and Manfred again seized the reins of power in Naples. The Pope, who was the suzerain, thereupon called in Charles of Anjou, who conquered the usurper. The new king showed great cruelty towards the friends of the old dynasty, and Conradin, Conrad's son, was summoned from Germany, but he was defeated and beheaded at Naples.

Thus perished the Hohenstauffen dynasty, which had threatened to enslave Church and State alike. Thus perish all the persecutors of the people of God!

IV. THE POPES THE FRIENDS OF REPUBLICS.

Ignorant people alone accuse the Roman Pontiffs of being the enemies of liberty. It was under the vigilant eye and fostering care of the Popes that the first republics which afforded true liberty for all were established and flourished, and that northern Italy became the land of freedom and equality, as the republics of ancient Greece never were even in their most halcyon days. It was by their assistance that these republics were defended against

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the encroachment of ambitious neigbors, and that many preserved their independence until the Protestant Revolt deprived the Sovereign Pontiffs of much of their political influence. The Republic of Venice subsisted from 457 to 1797, and for centuries was the metropolis of commerce in the southern world.

There never has been a period in all history, when independent republics were so numerous as they were when the temporal ascendancy of the Papacy was at its height; and nearly all of the republics of the present day are in Catholic lands, while almost all lands with a separatist majority, whether Pagan, Mohammedan, Protestant or Schismatic, have monarchical governments.

Our own young American republic gained her autonomy chiefly by the aid of Catholic allies, and her most devoted citizens adhere to the faith and fellowship of the Universal Church. May she live longer than the oldest of the Italian republics! May she stand, like the Church of God, till the end of the ages!

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CHAPTER TWENTIETH.

THE CHRISTIAN COMMONWEALTH.

> That you may know . . . what is the exceeding greatness of His power toward us . . . . which He wrought in Christ, raising Him from the dead, and setting Him on His right hand in the heavenly places; above all principality and power and virtue and dominion, and every name that is named, not only in this world, but also in that, which is to come. And He hath subjected all things under His feet; and hath made Him head over all the Church, which is His Body, and the fullness of Him Who is filled all in all. EPHESIANS i, 19—23.

I. A PONTIFF-PRESIDENT.

THE nations of Europe were Christian to the marrow of their bones. Their first object was eternal salvation; their greatest treasures were faith and virtue, which they promoted by their laws and defended by their arms. They formed a Christian commonwealth under the presidency or leadership of the Popes. A president of a republic has to maintain the constitution, to enforce the laws and to repel the enemy. The Roman Pontiffs performed these duties with more zeal and success than any other line of rulers.

No Pope was more really the President of the Catholic world than Innocent III; none was more powerful and respected, and few did more good. Innocent was a born leader: he belonged to the great family of the Conti, which gave four distinguished Popes to the Church. He studied theology and law at the famous universities of Paris and Bologna. Elected Pope at the age of thirtyseven, he entreated the cardinals not to compromise that august dignity by placing it in his young and inexperienced hands. Seated on the throne of Peter, he gathered around himself the wisest men of the age, and examined personally and attentively every question that came before him, and thus won universal confidence for his administration. For half a century the Roman citizens and the German emperors had striven to lower the Papal power; the former to

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restore their ancient republic, the latter to establish an absolute power in Europe. By his magnaminity Innocent won the admiration of the Romans and dissipated their dreams of civic reorganization. By his diplomatic skill he became the undisputed leader of the Tuscan and Lombard cities and of the two Sicilies. Thus seated unhampered on the throne of Peter, Innocent was free to employ all the resources of his mastermind in promoting the general interests of Christendom.

II. THE ARBITRATOR OF NATIONS.

Innocent III was chosen as arbiter in almost all national and international questions. He granted royal titles to the rulers of Armenia, Bulgaria and Bohemia, he settled the disputed successions of Hungary, Poland and Sweden, and he alleviated the great troubles, which afflicted Italy, Germany and England.

After the death of Henry VI and of his wife Constantia of Naples, Pope Innocent III became the tutor of their son Frederic II, then three years old. In Italy he protected that prince's hereditary kingdom of Sicily against enemies of all kinds. In Germany he favored the election of the Guelph Otto IV, who, against all expectations, became a despot and persecutor, and who therefore was in the end excommunicated and abandoned by all. Meanwhile the Sovereign Pontiff had reared his pupil with the greatest care, and now he secured for him the election to the Empire. Nothwithstanding that Frederic owed everything to Pope Innocent III, he turned against his benefactor and against the Christian people, and within half a century his dynasty was extinguished, as described in the foregoing chapter.

In England John Lackland murdered his nephews with his own hands and usurped their throne. Beaten by Philip Augustus of France, he had recourse to the Pope, who obtained for him a truce of five years. But this ungrateful prince likewise turned against his benefactor. He refused to admit to the See of Canterbury Stephen Langton, an Englishman who had been canonically elected by the metropolitan chapter and officially confirmed by the Holy See. After vain and long negotiations, the Pope laid England

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under interdict, and sent Geoffroy to promulgate the Pontifical degree. By order of the king the intrepid herald was covered with a ponderous cope of lead, and left without food or assistance until he expired. Moreover, John made alliance with the Socialist Albigenses, and with the king of Morocco, promising the latter to become a Mohammedan. Then Innocent III deposed him from the throne he so dishonored, absolving his subjects and his vassals from their oaths of allegiance. Philip Augustus undertook the execution of the sentence, and John, whose subjects were not willing to be partakers in his iniquities, had to submit. He recognized Langton as Archbishop of Canterbury, promised to repair the evil he had done in other particulars, and even went so far as to declare himself a vassal of the Roman Pontiffs, in order to secure their protection against the enemies whom his crimes had raised up against him, outside of England as well as within its borders.

Langton became the leading spirit of the league for the restoration of the ancient English rights which had been curtailed by the Norman kings. The barons assembled, under the name of "the army of God and of His Church", and were ready to enter London by force of arms. John was driven from his capital, and soon came to terms, signing the Great Charter of English liberties, in the presence of the Primate and the nobles, on an island of the Thames called Runnymede. According to this constitution the king was to levy no taxes without the consent of the great national council; no freeman could be arrested, outlawed or executed save by the sentence of his peers, and the liberties of the English Church were to be respected by the Crown. The faithless king violated his promises; whereupon the barons flew to arms, and offered the crown to Louis, the Dauphin of France, who entered London in triumph. John Lackland died soon after his disaster, truly a king "without land."

III. THE ENFORCER OF THE CHRISTIAN LAW.

Innocent III was a vigilant pastor in promoting virtue and removing scandals. In the famous twelfth Ecumenical Council, held at the Lateran in 1313, he reduced the

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number of obligatory communions, but he enforced the annual reception of the sacraments by every Christian, under pain of mortal sin and ecclesiastical censure. He approved and favored the mendicant orders of St. Francis and St. Dominic, who by their virtue and their preaching exerted a most salutary influence upon the whole Church. He attacked vice and scandals everywhere, and put an end to the adulteries that defiled the thrones of France and Leon.

The king of France, Philip Augustus, had married the Danish princess Ingelberga, from political motives. Soon he felt an uncontrollable aversion for his wife, and, under pretext of relationship, he had his marriage annulled by a council of venal bishops. Iguorant even of the language of the judges, the wretched queen was utterly defenceless, and when the sentence was translated to her she cried in a mournful tone: "Rome! Rome!" She refused to return to Denmark, and was relegated to the convent of Beaurepaire.

Philip at once pretended to espouse Agnes of Merania, the object of his criminal passion. Innocent III knew no hesitation in the path of duty. He sent a legate to France with orders to bring Philip to conform to the law of God, or else to cast an interdict upon his realm. A Council was convened at Dijon, to which the king was summoned, but where he refused to appear. The Papal legate pronounced "the ecclesiastical interdict upon all the provinces subject to the king of France, so long as that king refused to break off his adulterous commerce with Agnes of Merania." This interdict threw a veil of mourning over the whole of France. The churches were closed and the Divine offices suspended. Philip's attendants shunned his presence and fled from him as from the enemy of God and man. In vain did he exile Bishops and threaten the general body of the clergy, in vain did he entreat the Pope to alter the sentence, in vain did he try to touch the nobles by his misery. Bringing his abashed and troubled Agnes into their presence, he asked them: "What shall I do?" "Obey the Pope," they cried; "Put away Lady Agnes and restore Queen Ingelberga." The king yielded; Agnes was

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sent away, and died soon after; and Ingelberga reascended the throne. In thus conquering himself, Philip appeared even greater than in conquering his enemies at the glorious battle of Bouvines.

It is the eternal glory of the Catholic Church to have rebuked the adultery of the most powerful kings, especially in face of the degrading polygamy of Mohammedanism. That same unbending policy, in cases where the immutable law of God is at stake, the Church followed against the crowned libertine of England, in the very teeth of threatening Protestantism. What a pity for Henry's six wives and victims that the Popes had lost control of Christian Europe! The Catholic Church was always the first and best defender of woman's most precious rights.

IV. THE DEFENDER OF CHRISTENDOM.

The communistic Albigenses, a sect sprung out of the Manichean stock, were undermining Christian society by their immoral teachings and practices, their attacks upon all the institutions of religion and civilization, their lawless destruction of property and their cruel slaughter of priests, religious and faithful people in the regions in which they ran riot. The Mohammedans, also, were still warring to wipe Christianity from the face of the earth. In the twelfth Ecumenical Council Innocent III condemned the fatal heresy of the Albigenses, as well as the errors of several other kinds of sectaries, and proclaimed a Holy War throughout all Christendom. Not less than five Crusades were inaugurated under his impulse: The war against the foul and savage Albigenses, the league of the Spaniards against the Moors which crushed the Mohammedan power in Spain at the battle of Tolosa, and three crusades to the East. The Fourth Crusade was deviated to Constantinople, through the wiles of the unscrupulous doge Dandolo, where it erected a Latin empire. Innocent disapproved of that course, and moved heaven and earth to form a new crusade against the Turks. He created such an enthusiasm that 50,000 children arose, without authority, and, full of ardor, but disregarding the dictates of the most common prudence, went towards the Holy

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Land, perishing miserably on the road. A result more in accordance with his wish was the Fifth Crusade, undertaken soon after his death, under Andrew II of Hungary.

Two great military orders were organized under his Pontificate: the Teutonic Order for the defence and spread of Christianity, and the Order of the Trinity for the redemption of the captives who had fallen into the hands of the Mohammedan pirates and brigands.

V. THE IDEAL COURT OF ARBITRATION.

Ignorant and prejudiced people attack the political power of the Popes during the Middle Ages as usurpation and despotism. But it was the most legitimate and the most beneficent power that ever existed. It was founded on the general consent of the Christian world, and it formed an ideal court of arbitration during the growth of the modern nations out of the tumultuous half-civilized tribes. The Papal Curia was the supreme judicial court of Europe; in its decisions peoples and kings, abbots and bishops, laity and clergy, sought that justice which could not be found elsewhere. The Popes were like angels of peace amid the warlike nations, and prevented thousands of bloody conflicts. Think of how many wars the American Indians would have avoided if they had been Christians, and under the Pope's influence! In our own times the great statesman Bismarck chose the Pope as arbiter in his dispute with Spain about the Caroline islands. Modern philanthropists are laboring to bring about the establishment of an international court of arbitration, to put an end to the barbarous practice of war. Since the breaking up of the unity of Christendom by Protestantism there has never been found any court or commission which could wield the influence once possessed by the incorruptible court of the Bishops of Rome. It would be an immense step toward the abolition of war to once more recognize the Pope as the international arbitrator of the Christian nations, and even of all the nations on the face of the earth.

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CHAPTER TWENTYFIRST.

DECLINE OF TEMPORAL SUPREMACY.

> And the Lord said to Moses: Behold I have appointed thee to be the god of Pharao . . . Thou shalt speak to him all that I command thee . . . that he let the children of Israel go out of his land. EXODUS VII, 1—2.
>
> And the Lord hardened the heart of Pharao the king of Egypt and he pursued the children of Israel, but they were gone forth in a mighty hand. EXODUS XIV, 8.

I. CUNNING OF PHILIP THE FAIR.

IN vain had the two great Frederics of Germany attacked the supremacy of the Roman Pontiffs; in vain had they striven to reduce them under their own control. But what the immense power of the Empire had failed to accomplish, the crafty policy of Philip the Fair of France (1285—1315) successfully achieved. He brought the Popes into a comparatively dependent condition at Avignon; and thus rendered their temporal sway over the Christian nations impossible, and even jeopardized their spiritual supremacy. He thus wished to control the Christian world; but he signally failed in this scheme. His dynasty did not dictate to many Popes, and it was soon extinguished. Moreover, the French Popes were not the docile tools of the king, as he intended to make them, but true pastors, full of zeal for the welfare of the Christian world.

The intrepid Boniface VIII resisted the designs of Philip the Fair, but the feeble Clement VII fell into his snares.

II. RESISTANCE OF BONIFACE VIII.

Boniface VIII (1294—1303) was a worthy relative of Innocent III and, like him, a great statesman. Endowed with extraordinary talents, skilled in canon and civil law, and gifted with an iron will, he was the Providential champion of the Church against her most dangerous enemy.

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The whole world was in turmoil, but he pacified it. He immediately rescued Rome from the control of the haughty nobles. Obliged to interfere in the family troubles of the Colonnas, he incurred the enmity of the two Cardinals of that name. War was raging between Spain and Naples for the possession of Sicily. Boniface generously offered the Papal fiefs of Corsica and Sardinia to the Spanish sovereign, that he might grant Sicily to the French dynasty of Naples.

In the war between Philip the Fair of France and Edward I of England, those kings were taxing the churches to pay their military expenses. Boniface threatened excommunication, and thus compelled them to conclude a truce. Philip resented this intervention. He was a Machiavelian politician, bent on raising an absolute monarchy upon the ruins of the feudal system and of the Papal power; and he trampled indiscriminately upon all rights, human and divine, debasing the coin and despoiling the Church. He sent to Rome the insolent Peter Flotte. The Pope revoked the so-called Gallican privileges, which, though referred to by their defenders as "liberties of the French Church", were, in point of fact, instruments for its enslavement to the Crown. In the Bull *Ausculta Domine* he enumerated many acts of injustice, violence and rapacity committed by the king, and convoked the Bishops to a Council at Rome. Philip publicly burned the Bull, and his wicked minister circulated a spurious document in which the Pope was made to claim France as a fief of the Holy See. The Three Estates of the kingdom were convoked and called upon to maintain their ancient independence, and they swore to do so at the cost of their lives. Notwithstanding the threats of the king fortyfive prelates went to Rome. The Supreme Pontiff had prepared, and the Council discussed and adopted, the famous Bull *Unam Sanctam*, which was mostly extracted from French writers, and simply placed on solemn record the public right of the Middle Ages. He stated that there are two swords or powers, a temporal and a spiritual, the latter being the superior. When the temporal power deviates from the right way, it is to be judged by the spiritual power.

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Meanwhile the Flemings revolted against the debased coin circulated by Philip, and his manifold acts of tyranny, and slew the flower of his nobility at the battle of Courtray. Philip maintained his defiant attitude, arrested the bearer of the Bull, accused the Pope of all sorts of crimes, and, as all schismatics do, appealed from the Pope to an Ecumenical Council. Immediately Boniface issued five Bulls referring to his contest with Philip, and was preparing to excommunicate him when he was prevented from doing so by a brutal attack upon his sacred person. William de Nogaret and Sciara Colonna, with bands of warriors, forced the doors of the palace of Agnani, the Pope's birthplace and temporary place of residence, crying: "Death to Boniface! Long life to Philipp!" "Open the doors of my apartments," said the Pope to those who surrounded him: "I shall know how to die for the Church of God." Robed in his Pontifical vestments, with the cross in one hand and the keys of Peter in the other, he seated himself upon the Apostolic throne, calmly awaiting the approach of his enemies. Nogaret threatened to put him in fetters, and to send him to the Council of Vienne, where he would be deposed. Meanwhile the Sovereign Pontiff was cast into prison and his palace plundered. The third day the people rescued him and restored him to his throne, but he died from the effects of the brutal treatment he had received. He would have succeeded, like his predecessors, in defending and maintaining the public rights of the Christian Commonwealth during the Middle Ages, had it not been for the cunning of Philip, and the reaction which was taking place in Europe against the temporal supremacy of the Popes; a reaction due in part to the spirit of worldliness resulting from Mohammedan and Jewish influence, and in part to the renewed study of the Justinian code, or legal system of the ancient Roman Empire, which proclaims the Divine rights of kings and their irresponsible autocracy.

III. CONCESSIONS OF CLEMENT V.

Philip the Fair succeeded in creating a French party among the Cardinals, which brought about the election of Bertrand de Got, Archbishop of Bordeaux. The new

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Pontiff, who took the name of Clement V (1305—1316), was crowned at Lyons, and remained in France, notwithstanding the protestations of the Sacred College; and thus inaugurated the seventy years' exile of the Popes at Avignon (1309—1378). His reign was a series of blunders and concessions. He absolved those who had conspired against Boniface VIII, and even consented to listen to their absurd charges against their august victim. He granted to Philip the tithes of all the churches in his kingdom for five years, and he himself levied heavy contributions. He consented to the suppression of the Knights Templar, which was contrived by Philip the Fair and solemnly decreed at the fifteenth General Council, that of Vienne (1311—1312). It is true he declared this measure to be a matter of expediency rather than of condemnation, and he reserved the disposition of the Templars to himself. But the cruel Philip burned to death fiftynine members of the Order, and appropriated to himself the best of their possessions within his domains. However, Clement's greatest mistake was to abandon Rome and retire to the obscure town of Avignon. Every Bishop is expected to reside within the limits of his own see. Furthermore, in Rome Providence had provided for the Vicar of Christ a temporal dominion large enough to secure prestige, independence and maintenance, and yet too small to inspire fear in the minds of the secular princes. But Clement V gave up all these advantages. He virtually renounced his temporal supremacy, and even jeopardized his spiritual supremacy. Retiring to that obscure provincial town, he exposed himself to the influence of the kings of France, or at least to the suspicion of such an influence, incurred the distrust of the other kings, and lost the control of the nations. This appeared clearly in the ensuing troubles with Louis the Bavarian, Emperor of Germany (1313—1347); a settlement was impossible because it was against the interest of the king of France. But the final result of the residence of the Popes at Avignon was that unfortunate period of a disputed Papal succession often incorrectly termed the Great Schism of the West (1378—1415). The departure of the Bishops of Rome from their episcopal city

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shook the universal veneration in which they had been held, and their final return gave an opportunity for criminally ambitious men, with the countenance of the French kings, to erect a series of antipopes at Avignon. Secondly, by abandoning Rome Clement V lost the best revenues of his Italian States, and ruined completely the city of the Popes. Rome fell alternately into the grasp of tyrannical nobles and impractical demagogues. Nicholas de Rienzi (1347—1353) thought of nothing less than reëstablishing the glory of the ancient Roman republic, but he made such mistakes that he was murdered by the disgusted people. When Urban VI reëntered Rome, he found everywhere ruined dwellings, scattered temples, deserted streets, impassible roads and famine on all sides. Naturally such lawlessness contracted the income of the Papal states. Heavy taxes were laid on all the churches, and provoked loud complaints and universal dissatisfaction.

However, the Avignon residence was no Babylonian captivity, as the Germans and Italians call it. For it was freely commenced by legitimate Popes and never degenerated into practical slavery. The German Emperors by their tyranny and the Roman people by their turbulence had often rendered the residence of the Popes at Rome impossible. The very predecessor of Clement, Benedict XI (1303—1305) who was an Italian, could not stay in Rome. How then could a Frenchman? The Roman people did not realize the Providential part assigned to them in Christendom. Often they abandoned or even betrayed the Vicar of Christ for a Cæsar or a demagogue. A Pope arose who said: "Rome is no longer in Rome; it is altogether where I am."

The removal of the Holy Father was a lesson and a punishment to the Romans. On the contrary, Avignon was a quiet place, long a free city, and then a fief of the empire. It was only under the influence of the king of France through its proximity to his domains and the French sympathies of its people. He was never able to completely control it, and in 1348 Pope Clement VI purchased it from Joanna I of Naples, so that the territorial independence of the Papacy might be preserved inviolate.

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Moreover, the seven Popes of Avignon were zealous and distinguished men.

Finally, the residence of the Popes at Avignon afforded a new and striking evidence of the protection of the Church by Divine Providence. A hundred-years' war was raging between England and France, which threatened the very existence of the latter country and prevented it from undue interference with the Church. If Philip had humbled the Papacy, he failed to secure to his dynasty the glory and prosperity he dreamed of. Twentytwo years after his death, his line was extinguished, and the house of Valois ascended the throne. The kings of England disputed its right for more than a century (1339—1454), and twice France was brought to the verge of ruin. The war continued to rage to punish the French who raised and kept up antipopes at Avignon. As the Church was torn by the rival claims to the Chair of Peter; France, the primary occasion of this great evil, was devastated by civil and foreign war.

IV. A TEMPORARY EXPEDIENT.

When there was no other check to the violence of the princes than the Church of God, she enjoyed political supremacy among the nations. When, by means of parliaments, communes and free cities, the third estate became a power, it furnished a new check to the tyranny of the princes, and the temporal supremacy was no longer absolutely necessary for the freedom and welfare of mankind, although it would still have remained very useful. God allowd it to be suppressed, to show that the Church needs only her spiritual power to stand and to thrive. But the exile of Avignon had given the idea of national churches independent of the Center of Unity, and was the occasion of experiments in this direction for half a century, which put to a severe test the spiritual supremacy. But God was watching over the constitution of His Church, and significant events showed the necessity of the spiritual supremacy of the Roman Pontiffs. The temporal supremacy fell because it was accidental and human; the spiritual supremacy stood because it is essential and Divine.

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CHAPTER TWENTYSECOND.

PERPETUITY OF SPIRITUAL SUPREMACY.

> Carefully keep the unity of the Spirit in the bond of peace. One Body and one Spirit, as you are called in one hope of your calling. One Lord, one faith and one baptism. One God and Father of all, who is above all and through all and in us all . . . that we may in all things grow up in Him who is the Head, even Christ, from Whom the whole Body, being compactly and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, making increase of the Body unto the edification of itself in charity. EPHESIANS IV, 3—16, 15, 16.

I. UNITY OF OBEDIENCE.

JESUS Christ constituted Peter the head of His Church on earth. He promised him the keys, He commissioned him to strengthen his brethren in the faith, and He empowered him to feed His sheep and His lambs. This Divine commission was well-known and universally received. Throughout the centuries the Bishop of Rome, the successor of Peter, was the recognized head of Christendom. But the exile at Avignon, and the rise of two or three claimants to the Roman Pontificate, threatened to unsettle the old veneration for the Apostolic See. Some prelates now invented the theory that the college of Bishops is superior to the Pope, and certain kings endeavored to profit by this occasion to curtail the Papal power, which has always been an unwelcome obstacle to the greed and oppression of tyrants. But nothing could destroy the universal belief of the Christians in the supremacy of the Holy See over the whole Church. Accustomed to the serene unity with which Our Lord endowed His Church, the faithful were dismayed and alarmed to hear of several Popes at the same time. A Council was gathered at Pisa to put an end to this scandal, but it only increased it by setting up a third claimant to the Papacy. The Council

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at Constance settled the dispute, aided by Pope Gregory XII, but the anti-council of Basle opened it anew and that in presence of the unquestioned and generous Pope Eugenius IV.

In 1439 it actually went to the length of electing an antipope. This proceeding opened the eyes of the Christian world, which forthwith met together to solemnly reaffirm the Apostolic doctrine of the Papal supremacy. The people were so alarmed at the evil consequences of the attempts to minimize the prerogatives of the Vicar of Christ that they thenceforth clung faithfully to the Popes, even when they appeared to be worldly or of doubtful character.

II. DISPUTED PAPAL SUCCESSION.

The apparent division in the Church often called the Papal Schism, or the Great Schism of the West (1378—1415), was not a real schism, as it was neither permanent nor wilful, nor did it involve any separation from the True Church. All agreed that Christ established one flock, with but one head, the Bishop of Rome; but it was difficult to determine who was the lawful incumbent of that office. The most sincere and the most learned men of the age, and even saints now canonized, were divided in opinion. Every means was resorted to put an end to the dispute, and finally a dangerous expedient was hit upon, which only increased the discord, and in the sequel was turned into an assault on the unchangeable constitution given to the Church by Christ.

Seeing all the evils consequent on the exile of the Popes at Avignon, the Romans demanded a Pontiff who would reside in the capital city. Urban VI (1378—1389), Archbishop of Bari, received the unanimous vote of the conclave; but he shrank before the burden, and accepted it only on the earnest entreaty of the Cardinals. He proved to be harsh in his manner, and severely proscribed all worldly pomp and display in the Roman Court. This gave a chance for Philip to work up French interests. Through his suggestion the French Cardinals fled, and, under pretext that the election had not been free, and was therefore

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invalid, they elected the Prince-Bishop of Geneva, who took the name of Clement VII (1378—1394), and retired to Avignon. Aided by French diplomacy he secured the recognition, not only of France, but also of Naples, Spain and Scotland, whose clergy and people for the most part believed him, in good faith, to be the real bishop of Rome. He was succeeded by the crafty Spaniard Peter de Luna, under the name of Benedict XIII (1394—1424), who prolonged the schism in spite of the efforts of all the princes of Europe. When this ambitious and obstinate man was dying, at the age of ninety, in the little village of Peniscola in Valencia, he had only two cardinals left, but nevertheless he obliged them to elect a successor to his claims, who, however, soon reconciled himself with the Church. In the meantime the line of the true Vicars of Christ was continued at Rome. Gregory XII (1406—1414), the third successor of Urban, was intent upon calling a Council, to settle the question as to who was the legitimate Supreme Pontiff, and for a long time endeavored to induce the Avignon claimant Benedict XIII to consent to a conference.

The evils of discord weighed heavily upon the Church. The uncertainty of the people and their consequent anxiety of mind, as well as the cost of keeping up two Papal courts, was a terrible burden. Each of the claimants sought recognition by all sorts of means, often with no other effect than to render himself contemptible in the eyes of those with whom he negotiated. Each nominated Bishops and other prelates with a view to the strengthening of his own cause, and levied heavy contributions to meet the expenses of his administration, the French antipopes being particularly exacting in this respect.

Various plans of reconciliation were developed, such as resignation, arbitration, forcible deposition etc., but all in vain. The Cardinals of the two rival parties finally decided to meet together in a Council at Pisa in 1409. So great was the eagerness of all Christians for the restoration of harmony, that all the notabilities of Church and State, and all the lights of theology and canon law, came together. The Council was opened with extraordinary solemnity.

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Gerson, the Chancellor of the University of Paris, in a work on "The Deposibility of the Pope by the Church", maintained that there were certain cases in which the Pope might be legally deposed:

"When the Church has no visible head, either because he is corporally or civilly dead, or because that there remains no hope that the faithful will ever submit to him or his successors; she may then proceed to give herself a new and undisputed head by means of a General Council convoked by the Cardinals, or even by the assistance and instrumentality of some prince or other Christian."

The two claimants to the Papacy were summoned to appear before the Council, but they refused and were deposed. The Cardinals then met in conclave and elected Alexander V; and on his death, which took place soon after, they gave him a successor in the person of John XXIII (1410—1415).

The two former claimants still held out, so that there were now three Bishops who each claimed to be the lawful incumbent of the See of Rome. The very means resorted to to remedy the evil had increased it. Through the exertions of the Emperor Sigismond, John XXIII was induced to convoke another Council at Constance in 1414. This gathering was of such vast importance that it attracted the attention of the whole world. There came to the city, which had only 15,000 inhabitants, no less than from 100,000 to 150,000 strangers, of whom no less than 18,000 were in one way or another connected with the Council John XXIII, who had presided at the first sessions in person, secretly withdrew from the city when he found that his private character and history were being inquired into, and fled to Schaffhausen, to be under the protection of his friend the Archduke of Austria. Fearing lest he might dissolve the Council, Gerson, the Chancellor of the University of Paris, claimed that an Ecumenical Council had a right to depose doubtful Popes, as well as to sit in judgment on their claims.

The Council deposed John XXIII, who thereupon, in accordance with a promise previously made, handed in his formal resignation of the Pontificate. Gregory XII on the supposition that he was the true Roman Pontiff, as is

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generally held, first legitimated the Council, because no Council can have a truly ecumenical character unless convoked or at least recognized by the Pope and then he resigned also. Peter de Luna, the so-called Benedict XIII, obstinately refused to resign, even after the Council had formally rejected his claims and decreed his deposition. The Cardinals, with six deputies from each nation, now elected to the Roman Pontificate the noble Otho Colonna, who took the name of Martin V (1417—1431). The Council had already lasted four years, and notwithstanding that many abuses still remained to be redressed, it could not be protracted any longer.

Pope Martin made many important concessions, in matters of administrative detail, and arranged concordats with various nations for the accomplishment of needed reforms.

III. THE OUTCOME.

1. Conciliar Theory Exploded.

The generous and indefatigable Pope Eugenius IV (1431—'47, nephew of Gregory XII) anxious to remedy the countless ills occasioned by the depression of the Papal prestige, authorized the holding of the Council of Basle (1431—'47), which had been convoked by his predecessor Martin V. It was attended by only a few Bishops, most of whom were of small mental calibre and seemed bent, not so much on the reformation of abuses as on interfering with the liberties of the Apostolic See. The first session was attended only by Three bishops and fourteen Abbots, the second by only Fourteen Bishops.

It was precisely when, after the most painful struggles, the Church had finally found an indisputed head, that the coterie of prelates who controlled the Council of Basle had the audacity to bring into question the supreme authority of the Pope, which is the most efficient instrument for the reform of abuses, and which alone is the Divine principle of unity that keeps the Church together. After the first session the Sovereign Pontiff deemed it advisable to remove the Council to a place convenient for the Oriental sepa-

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ratists, who wished to be reconciled to the Church, and in the meantime suspended its sittings. The synodals refused to obey, whereupon he formally dissolved the Council. So obstinate were they, that they proceeded to hold a pretended second session in which they proclaimed that the Pope had no right to remove or dissolve the Council without its own consent; thus attempting to define as a general principle, what had been resorted to at Constance as a desperate expedient to settle a disputed Papal succession. Impelled by the spirit of rebellion which animated the governments they represented, they attempted to hamper the liberty of the Papacy and even usurp some of its functions. They claimed for themselves the supreme direction and government of the Church, and went so far as to deny to the Pope part of his revenues and appropriate them to their own use. The magnanimous Pontiff, for the sake of peace and harmony, reconvoked the Council, and was even so gracious as to confirm the acts of its lawful sessions held in the meantime, so far as these were consistent with the rights of the Holy See and the Divine Constitution of the Church and the Council on its part came to itself long enough to recall in the XVII. session everything that had been said against either the person of the Pope or the dignity of his office.

Meanwhile the Greek Emperor was asking that a Council might be held in Italy, where he could assist at it, and Eugenius IV, in 1437, after trying in vain to induce the Baselian Fathers to remove thither freely, decreed the transfer of the Council to Ferrara, whither the majority of its members, including the most distinguished, speedily repaired.

Twentyfive Bishops and seventeen Abbots remained at Basle and held a schismatic council, which they alleged to be the true continuation of the Council of Basle. This little anti-council, after giving the right of suffrage to all persons present, now declared the Pope suspended; and in 1439 they presumed to choose in his stead Amadeus VIII, Duke of Savoy, who, under the name of Felix V, was the last of the antipopes. These schimatics wished to make of the Church a federal republic with the Pope as its

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removable head. Forgetting that Christ had charged Peter to rule His Kingdom, they proposed to commit the administration of the Church to General Councils held every ten years. The governments which encouraged and abetted them, especially France and Germany, desired to make their national Churches almost independent of Rome, so far as administration was concerned. The Baselians had already lost the respect of Europe, and had earned the contempt of every one by their rebellion and their high-handed and presumptuous measures. When they elected an antipope, they lost the most able of their remaining defenders. Felix himself withdrew from the city under pretext of ill-health, and in 1449 he resigned his claims and was appointed by Nicholas V an Apostolic Delegate, the miserable remnant of the Baselian anti-council coming to an end at the same time by the return to Catholic Unity of the few recalcitrants who still clung to it.

2. Papal Authority Vindicated.

The plague having broken out at Ferrara the Council was transferred to Florence in 1439. The theologians who had at first embraced the new theory of the superiority of the Councils to the Popes, such as Nicholas de Cusa and Æneas Sylvius, were entirely disabused by the petty acts and the unlimited pretensions of the clique of prelates who had ended by organizing the anti-council of Basle. Experience had vindicated the wisdom of Christ in giving a monarchical constition to His Church. Thus the very attempt at division served to unite the West forever. In the meantime, the dangers which threatened the Oriental separatists temporarily weaned them from their stubbornness and pride. Seeing themselves isolated from the family of Christian nations, and threatened more and more by the Mohammedan agressions, they sought a reunion with the Catholic Church. The Byzantine Emperor John VII came with the most representative Orthodox Bishops of the East, and seven hundred men of great learning or high standing. The most prominent omong the Oriental

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prelates were Joseph, the Patriarch of Constantinople, Isidor, the zealous Archbishop of Kieff, Bessarion, the upright and scholarly Archbishop of Nicea, and Mark the Archbishop of Ephesus. The first-named was found dead at his table with this solemn testimony at his side:

"I admit all that the Holy Catholic and Apostolic Church of Rome believes. I confess that the Pope is the Pastor of Pastors, the Sovereign Pontiff and the Vicar of Christ on earth, appointed to confirm the faith of the Christians."

His dying words completed the conversion of any of the Greek prelates who may have still been hesitating, with the exception of the stubborn Mark of Ephesus, and all defined and subscribed that:

"the Roman Pontiff is the successor of Blessed Peter, the Prince of the Apostles, the true Vicar of Christ, the head of the whole Church, the father and teacher of all Christian nations, and that to him, in Blessed Peter, full power has been given by Our Lord Jesus Christ of feeding, ruling and governing the Universal Church, as is also contained in the Acts of the Ecumenical Councils and in the Sacred Canons."

The Fathers also agreed on the question relating to the Holy Ghost. Several heretical branches of the Syrian Rite likewise expressed their desire to return to the one true faith, among them several thousands of Gregorian Armenians and Jacobites (Monophysites) of Syria, Mesopotamia and Chaldea. To favor these returns the Council was prorogued until 1445.

A part of the lower clergy and people of the Patriarchate of Constantinople instigated by Mark of Ephesus expressed their dissatisfaction with the submission of the leaders. It was their last act of hostility as a people; for a dozen of years later they were conquered and enslaved by the Turks. The act of reunion, to which the Patriarch and the Emperor adhered to the end, was like the solemn testament and testimony of the dying Greek Empire, which in its last moments of liberty returned to the fellowship of the Mother-Church.

IV. VISIBLE PROTECTION OF PROVIDENCE.

From the trials of the Papacy certain superficial men try to deduce the conclusion that it is a mere human

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institution. But schisms and scandals are ordeals which make its Divine institution, its necessity and its benefits only the more manifest. At the very time when the natural course of events threatened to divide the Kingdom of Christ and wreck the Bark of Peter, precisely then the impracticability of the parliamentary system in the government of the Universal Church was made strikingly manifest, the supremacy of the Pope was proclaimed by the whole Christian world, and the unity of the Church was established so firmly that it had never since been jeopardized even in appearance.

The loyalty of the Christians was soon put to a severe test. The public disputes over the possession of the Papal dignity had allowed many abuses to spring up in the Church. During the depression of the Apostolic See the clergy had become more worldly and lawless. Cardinals and other prelates lived in princely style, and some of the Popes acted like worldly princes. Alexander VI (1492—1503) has been accused of most heinous sins, though learned historians have endeavored to prove that his conduct was blameless after his elevation to the Chair of Peter. All these causes tended to lower the general esteem for the Papacy. Nevertheless, the people clung to those worldly Popes, as to the Vicars of Christ, to whom obedience is due, not for their personal qualities, but for their Divine office.

Moreover, God watched over His Vicars on earth, He preserved them, according to His promises, from any departure from sound doctrine in their official utterances, and helped them, when seated on the throne of Peter to lead good lives, in the midst of the terrible temptations incident to the Renaissance of Pagan traditions in the field of art and letters. The only serious charge against them in most cases was that of nepotism, that is, the advancement of nephews and other relations to honorable and lucrative positions. But almost all rulers favor their own families, and the Popes often thought that they needed to surround themselves with trusted relatives as a protection against wily courtiers and secret foes. At all events even these Popes were still the most virtuous and

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the most progressive rulers of their times. They delivered Italy from the invading armies of the French and the Germans, and they preserved Europe from the terrible yoke of the Mussulmans. The aged Pius II was about to sail in person against the Turks, when he died in the port. Leo X (1513—1521) was so great a protector of arts and letters that his name is given to one of the most brilliant periods of human culture. The great Council of Lateran (1512—1517) decreed many useful reforms and there arose a great number of eminent saints and doctors of renown. Finally, the Popes sent out armies of missionaries to the newly-discovered lands in Asia and America. Thus, notwithstanding evil suspicions, the Popes preserved the recognition of the Catholic world, and were its respected leaders in the road of progress and in the work of evangelization.

Providence seems to have allowed this attempt on the supremacy of Christ's Vicar on earth before the revolt of the Protestants, in order to warn them into what confusion and anxiety they would throw their followers. In fact they established national "churches" wherever they could, which they maintained by the bayonet; but they could not keep together the Christians of a single land, and, on the contrary, hopelessly divided them on questions of government as well as faith, worship and discipline, making of all northern Europe a camp of bickering sects. Innumerable petty preachers practically lay claim to more infallibility than is attributed to the Pope; and the poor bewildered sectaries know not where to look to find the real representative of Christ and the trustworthy preacher of His Gospel.

Contemplate the majestic line of the two hundred and fiftynine successors of St. Peter, following each other like the stars of the firmament, obscured by only a few passing clouds and by one great storm which simply made the brilliancy of the Apostolic succession more apparent than ever. Consider that this is the most important office on earth, and is subject to election every seventh year (as this has been the average life of the Roman Pontiffs, after their elevation) and that there is no hereditary kingdom

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of any antiquity which has not had many and grievous succession troubles. These reflections should inspire us to thank Jesus Christ, from the bottom of our hearts, that He has established such faithful Vicars on earth for the security of His children. Our Lord is with His Church always, and so it will be, as His promises assure us, till the consummation of the ages.

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Chapter Twentythird.

UNITY OF FAITH.

I pray . . . that they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. John xvii, 20-21.

I. THE FOUNDATION OF SOCIETY.

FAITH was the foundation of the Christian society, which it kept one and indivisible during the thousand years of the Middle Ages. It was enlightened by great philosophers and protected by wise statesmen. The Scholastic Doctors made much solid demonstrations and such clear illustrations of the Christian doctrine that in all the centuries that have since elasped no Protestant or infidel has ever made any serious attempt to refute them. The rulers protected faith as the basis of society and prevented the spread of heresy as a dangerous revolution against the commonwealth. They established courts of inquisition to prevent false prophets from deceiving the unwary people, and they undertook holy wars, or crusades, to compel fanatics to cease disturbing the public peace, and protect society from the violent aggressions of unbelieving barbarians.

II. FAITH ENLIGHTENED BY THE DOCTORS.

The magnificent unity of faith, which reigned during the thousand years of the Middle Ages, was not the result of ignorance or indifference; but of enlightened science and spiritual earnestness. It was due to the powerful teachings of the missionaries and the profound expositions of the Scholastic philosophers.

It is certain that the Gospel was not accepted by the heathens except after ample proofs of its claims and clear explanation of its truths. The apostles who sacrificed their lives to spread the glad tidings of Christ's redemption

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among the barbarians knew how to lucidly explain the truths and maxims of the Gospel and indelibly impress them upon the people. Beside their own zeal and natural fitness, they had the assistance of the Holy Ghost, which Jesus had promised (Matthew x, 19, 20):

"It shall be given you what to speak, for it is not you that speak but the Spirit of your Father that speaketh in you."

They explained the Gospel so simply and so forcibly that it could not be forgotten for centuries. Neither the ignorance of letters among the barbarian tribes, nor the abuses of heathenism still lingering among the new converts, nor the consequent scandals of the times, could alter or wipe it out of memory, and all the principal dogmas remained intact and incorrupted for centuries. In the eleventh century the great Scholastic Doctors began to appear, who explored and demonstrated every department of theology, and instilled into the young nations of Europe an intimate knowledge of God and his Kingdom on earth, and a lofty ambition for all that is noble and good. The Scholastic Doctors were masters as exact, as profound and as universal as ever have arisen in the scientific world. St. Anselm, Archbishop of Canterbury, was the first to follow closely the logical method of Aristotle, and Peter Lombard followed with his Four Books of the Sentences. In the thirteenth century many of the Franciscan and Dominican friars won immortal fame, especially Alexander of Hales, called the Irrefragable Doctor, Albertus Magnus, the Universal Doctor, St. Thomas Aquinas, the Angelic Doctor, Roger Bacon, the Wonderful Doctor, Duns Scotus, the Subtle Doctor, and St. Bonaventure, the Seraphic Doctor.

St. Thomas was the master among these prodigious masters. An extraordinary genius, protected by an angelic virtue, allowed his eagle mind to soar into the loftiest regions of thought, and his vast learning enabled him to reduce into most admirable unity the whole body of sacred and profane science. He kept busy from six to twelve secretaries, to whom he dictated on different subjects. Beside the lights of his sublime intellect, and a full knowledge of the Holy Scriptures and all the extant sources of Apostolic Tradition and ancient philosophy, he

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was assisted by Divine illuminations: for he declared to St. Bonaventure that he learned everything at the foot of the Cross. His works are an impregnable texture of definitions and classifications, syllogisms and dilemmas, and prove and illustrate everything from reason as well as from Revelation. Chief among them are the *Summa Theologica* and the *Summa Philosophica* (or *Summa Contra Gentiles*), so called because they sum up and exhaust the two great sciences of theology and philosophy. The Council of Trent put his Summa Theologica next to the Holy Scriptures and the Acts of the Councils. In our day the great Pope Leo XIII has ordered it to be studied in all the Catholic universities. He saps in his Encyclical on the study of the Christian philosophy *Aeterni (Patris)*:

"Thomas of Aquin far outshines every one of the Scholastic Doctors, as their prince and master. He gathered together the doctrines scattered through the works of the Fathers and the philosophers, bound them together in an organic unity, and made such copious additions to them that he may be rightly and deservedly regarded as the glory and the matchless defender of the Catholic Church. He nourished like the sun the whole universe with the warmth of his virtue, and filled it with the lustre of his learning. There is no part of philosophy that he has not fully and thoroughly explored. He has treated so clearly of the laws of reasoning, of God, of incorporeal substances, of man and the senses, of human acts and their principles, that nothing is wanting under those heads; neither in his ample store of questions, nor his neat arrangement of the parts, nor in his choice method of proceeding, nor in the solidity of his principles, nor in the strength of his arguments, nor in the perspicuity and propriety of his diction, nor in his peculiar faculty in explaining the most abstruse things.

Sixtysix universities arose, and covered Europe from one end to the other; and in them the Scholastic philosophers taught their lofty doctrines to thousands of students. Salvation being the great care of men, theology was their principal study, and the Christian doctrines became so well known in all their bearings that any twist or alteration or misunderstanding of the same was immediately noticed by the learned world and was speedily eliminated. That is the main reason why no heresy of any strength sprang up in the Middle Ages. The teachers were too well versed in first principles to deviate from the well-known doctrines of Christ. If inferior or restless men

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uttered doctrines that seemed to be novel they had first to meet the men of learning of the universities; and if they were beaten by their fellow-doctors, and their positions shown to be false, they were not allowed to deceive the unwary masses unable to discern the poison of heresy. If they attempted in any way to spread their doctrines among the simple people they were prevented by the authorities of State and Church, as disturbers of the public peace and underminers of the Christian commonwealth.

III. FAITH GUARDED BY THE STATESMEN.

Faith being the basis of the Christian society, heresy, which is a denial of it, was consequently a crime against society as much as theft and murder were. Therefore heretics were watched and repressed by the civil authorities. If they actually disturbed the public peace, they were punished, like any common offenders, by the police, and if they became a public danger they were put down by holy wars called crusades. In the twelfth century the Albigenses of the south of France, and in the fourteenth the Hussites of Bohemia, made terrible disturbances in those countries, and could not be quieted down except by crusades led by the champions of Christian civilization against the rebel hordes of those dangerous anarchists.

The Albigenses (1147—1229) were communists of Southern France who held dualistic principles borrowed from the ancient Manicheans. According to them the spirit is good, the body evil; hence governments, property and marriage, which deal with material things, are evil and must be suppressed. They even held that the God of the Old Testament was a devil, whose works Christ came to overthrow! These impious heretics actually overturned every institution and every monument in southern France, and delivered themselves to the foulest crimes. In vain did the Popes send the most holy and the most eloquent preachers to teach them; in vain did St. Dominic, fasting and barefooted, cross and recross their country and speak as a saint alone can speak. They remained insensible to his burning words until an apparition of the Mother of God showed him a new method of making an impression

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upon them. One day when Dominic was praying before the picture of Our Lady of La Prouille, Mary appeared to him, gave him the Rosary, and bade him go and preach the mysteries of the Gospel. His beads in his hands, the mysteries of the Gospel on his lips, he revived the piety of the Catholics and excited the interest of the heretics. While they were praying, they were meditating upon the life of Jesus and Mary, and impressing upon their minds the great truths of our salvation. By this method Dominic alone converted nearly a hundred thousand people. After ten years of hard missionary toil, he founded the Order of the Friars Preachers, to continue his apostolate among the erring and the ignorant. However, the bulk of the heretics remained stubborn and threatening, on account of the protection of Raymond, the powerful count of Toulouse. There were no other means to pacify them save crusades and inquisitions.

Pope Innocent problaimed a holy war against those wild dreamers and terrible destroyers. The counts Simon and Amaury de Montfort fought like lions against them, the kingdom of France sent its best troops, and it was only after five campaigns that the stubborn heretics were reduced to peace. The Episcopal Inquisition was instituted against those formidable disturbers of social and religious order. It was a court of clergymen under the guidance of the Bishop, instituted to discover and judge heretics and to prevent their proselytism. The eleventh General Council published the following decree:

"Such heretics and their abettors as are not content to act silently and in private, but boldly insist upon preaching their errors publicly, thus perverting weak and ignorant people, and inflicting cruelties upon the faithful, sparing neither churches, widows nor orphans, should be denied all intercourse with the orthodox."

At the Council of Verona Frederic Barbarossa insisted that all Bishops should have their inquisitors to watch the heretics. The twelfth Ecumenical Council granted full freedom of defence to the accused, but recommended the Bishops to visit all portions of their respective dioceses at least once a year, in order to nip all outcroppings of heresy in the bud. In the Council of Toulouse, 1229, the

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Episcopal Inquisition was formally organized. When a man was found guilty of spreading heresy and would not make due reparation he was handed over to the civil authorities as a disturber of the public order. The government applied the ordinary penalties of those ages, which were exile, prison, torture or death, either by the sword or by fire.

Different from the Episcopal Inquisition of the Church was the Royal Inquisition of Spain, constituted in 1484 to destroy the power of the Moors and their allies the Jews, the eternal enemies of that Christian nation, which they had once annihilated and had for so many centuries oppressed. Ferdinand the Catholic asked the consent of Pope Sixtus IV, without fully explaining the case, and obtained it. However, this Pope and his successors often endeavored to mitigate the severity of its sentences. Far from being an ecclesiastical tribunal, the Spanish Inquisition was a royal court, against the doings of which the Roman Pontiffs frequently had occasion to protest, some of them going so far as to threaten excommunication to the chief judge unless a reform was made. However, it was no more severe than the other secular tribunals of that time.

It was the most popular court of the Spaniards, who felt that it was their chief protection against the worst enemies of their national existence. Finally, it prevented Protestantism from being smuggled into the Iberian peninsula, and spared it the horrors of the religious wars which crimsoned northern Europe for two centuries. Gibbon, Cobbett, and De Maistre remark that, even conceding the thousands of victims alleged by the infidels, they were far less numerous than the millions slaughtered during the Protestant wars of religion and by the bloodthirsty infidels of the French Revolution. Moreover, there always remains the essential difference that the Catholics acted only in self-defence, to protect the existing religion and the order of society, without forcing the dissenters to believe in it; while the Protestants and infidels used most atrocious violence to force unwilling people into their novel and absurd systems.

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During the remainder of the Middle Ages there arose only one other heresy of importance, which was a forerunner of Protestanism. It attacked the Church of God, her clergy and her sacraments. John Wickliffe advanced certain theories contrary to the Apostolic faith and inimical to the authority of the State, at Oxford in England, but he was confuted by all the learned men of his age and country, and condemned at the Council of London in 1373. He had no other followers in England than the fanatical Lollards, who afflicted that country for a quarter of a century by their disorders and their anarchy. However, he found ardent disciples in two Bohemians, John Huss and Jerome of Prague, who were the leading men of the university of Prague, and spread the poison of heresy all over Bohemia. Condemned by the Council of Constance, they were executed by the secular authorities. Without passing judgment on such executions, it is well to know that these men had caused the death of many priests, and their followers commenced a ferocious civil war which devastated Bohemia for thirty years.

IV. MEASURES IN CONFORMITY TO THE TIMES.

If the measures against the heretics were harsh, they were necessary and effective. They were only measures of self-defence against the horrors of civil and religious anarchy. They kept Europe united for a thousand years; and they enabled Christendom to present one compact front against its formidable Arabian and Turkish foes, to offer one certain and undisputed faith to the newly-discovered continents, and to stand firm as the rock of ages against the swelling waves of infidelity. On the other hand, divided Protestantism offers the sad spectacle of thousands of warring sects questiontioning every mystery of the Gospel; not only is it unable to impart faith to the heathens, but it is itself relapsing into Paganism.

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Chaptfr Twentyfourth.

HOLINESS OF THE CHRISTIAN SOCIETY.

> You are a chosen generation, a kingly priesthood, a holy nation, a purchased people; that you may declare His virtues who hath called you out of darkness into His marvelous light. I Peter II, 9.

I. SALVATION THE GREAT AIM.

THE Middle Ages were Christian Ages, whose great aim was the promotion of the reign of Christ and the salvation of souls. They vigorously rooted out heresy, schism and scandal, which are the deadly foes of Christian life; and they made strenuous efforts to practice the most difficult virtues. People in the world attained a high degree of holiness. Many retired to the cloister to practice the Evangelical counsels and lead a life similar to that of the Savior. Sanctity was not rare in the world, and it was common in religion.

II. FULNESS OF CHRISTIAN LIFE IN THE WORLD.

The Christian society consecrated all the great events and facts of the year by religious ceremonies. The Church multiplied her holidays for the joy of the people as well as for the glory of God. "Happy is the people that knows rejoicing." All the phases of the year were consecrated by special religious services. Jesus in the Blessed Sacrament and His mother Mary were like the sun and the moon of the religious world. Triumphal processions carried the Sacred Host through the thronged streets of the capital, as well as through the quiet roads among the fields and through the forests.

The Blessed Virgin Mary was called "Our Lady" or "Our dear Lady," and the proud knight vied with the poor woman in paying homage to the Mother of God.

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In 1290, a month after the last Christian fortress in Palestine had fallen into the hands of the Turks, the house of Mary was taken away from Nazareth by the ministry of angels, and by them was carried, first into Dalmatia, and then to Loretto in Italy. From that day until this, multitudes of pilgrims have streamed continually towards the Holy House.

Persons of every rank, sex and age arose to a high degree of sanctity. Among hundreds of others shone the following saints: Isidore, a farmer, Homobonus, a merchant, Charles the Good, a count, Godeliva, a princess; kings and queens of every Catholic nation, such as Edward, Olaf, Henry II, the two Elizabeths, Louis IX, with his mother Blanche and his sister Isabel, Cassimir, Stephen and Margaret; the priests Ives and John Nepomuk; the Bishops Lawrence, Malachy, Anselm, Raymond, Andrew, Justinian and Peter Damian; and the Popes Leo IX and Gregory VII.

It was natural that among such pious people, many should have consecrated themselves entirely to God by still greater sacrifices in religious orders. However, if the religious received enthusiastic Christians from the world, they enkindled all the more fervor in the world, which thus regained indirectly what it had lost.

III. HEROIC SACRIFICES IN RELIGIOUS ORDERS.

1. Ancient Orders.

There arose many new branches from the grand old Benedictine trunk. Notable among these were the congregations of Cluny and Citeau, each of which grew until they numbered hundreds of monasteries

St. Bernard, the abbot of the Cistercian house of Clairvaux, was like the soul of the twelfth century. Born of a noble family, he persuaded his brothers and parents and many noblemen to enter the religious life, and thus secured the best energies of the century for the service of God and man in the cloister. Preaching the Second Crusade, he aroused half a million of warriors to leave their homes and go to the rescue of the Holy Land.

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From his convent he inspired and directed the Christian world. He refused to leave his cell when the greatest Churches sought him as Bishop and the Popes as counsellor.

However, he wrote a book for the guidance of Pope Eugene III, his former pupil.

In 1086 St. Bruno founded an order exceedingly severe. Penetrating into the desert of Carthusium (the Chartreuse) near Grenoble he bound his followers to a lifelong silence, and prohibited fleshmeat to them forever. Manual labor and contemplation, a board for a couch, a narrow cell for a room, and twice a day an allowance of cold herbs; such is the life of that contemplative order. It became famous for its masterpieces of manuscript illumination, and for its literary works.

St. Norbert founded the order of Premonstratum in the diocese of Laon, and, having become Archbishop of Magdeburg, he spread it over all Germany and Poland.

2. Mendicant Orders.

The age however required more than the regeneration of the ancient orders. The monasteries had grown rich in consequence of the improvement of the land they had tilled, and of the donations received from those whom they had benefitted. They employed their possessions for the building up and perfecting of the Church and State. Personally the individuals were poor, but as members of the communities they were rich. Sometimes this was an occasition of torpor to the religious and a stone of scandal for the seculars. Then arose the mendicant orders which gave to the world the example of absolute evangelical poverty. In 1210 St. Francis of Assissi founded the first order of mendicant friars. The love of God and man was his life. As a reward of his devotion to the Passion of Our Lord, he received in his body the Impression of the five wounds of Christ. He esteemed evangelical poverty as the greatest of treasures, and he took literally the words of the Savior:

"Do not possess either gold or silver, nor money in your purses, nor scrip in your journey, nor two coats nor a staff (St. Matthew x, 10)."

He abandoned a fortune, and many followed his example. He adopted the habit of the poor peasants of Italy, to-wit,

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a long brown tunic of coarse woolen cloth, surmounted by a hood and confined at the waist by a hempen cord. With Francis absolute poverty was a principle and dependence on alms an actuality.

With the other orders it was a negative principle, forbidding individual posessions to the members. The Franciscans could hold no property even as an order, and were dependent on others for their support—therefore they were called mendicant friars, that is, "begging brothers". When Innocent III received Francis in audience he exclaimed: "Where are you to get the means to carry on this work?" "I put my trust in the Lord Jesus Christ," answered the saint; "He who promises glory and life eternal will not fail to provide the necessaries of life here below." The great Pope was struck with admiration for the heroical poverty of Francis. The new order spread rapidly. Ten years after its foundation the general chapter was attended by 5,000 friars; half a century later the order counted 200,000 members and possessed 5,000 convents.

St. Francis was burning with zeal for the conversion of unbelievers; he actually went in person to the Musulman camp at Jerusalem to preach Jesus Christ, and he communicated this apostolic spirit to all his children. In 1241 the Franciscans arrived in Middle Asia at the court of the conquering Mongols. John of Monte Corvino pushed his way into China, where he baptized many thousands of people, built churches, and became Archbishop of Pekin, in 1331. When the New Worlds were discovered, the various branches of the Franciscans worked with apostolic zeal in both the East and the West Indies, and converted millions to the religion of Jesus Christ.

Conjointly with St. Clara, St. Francis established the order of the Poor Clares, and there were still more women than men devoting themselves to a life of poverty. Finally, laymen wished to partake of the spirit and the blessings of the mendicant orders. So St. Francis drew up a rule compatible with every state and condition of life in the world, which he called the "Third Order," and which was accepted with incredible eagerness. Thus not only the spirit of the world did not invade the monasteries, but

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the austerities of the cloister reached the heart of the world, and made it bloom with flowers of virtue and holiness.

St. Dominic, the apostle of the Albigenses and the friend of St. Francis, similarly established a mendicant order of preachers and of nuns, with a third order for lay persons, which were called Dominican Orders.

Besides these and other new institutions the Carmelites and the Augustinian hermits also adopted the rule of the mendicant orders. These men of poverty exerted an overwhelming influence in the Church, and everywhere enkindled the spirit of Christ and the love of eternal goods.

So many new congregations sprang up that the Church had to forbid for a time the introduction of new rules. Among these we find in Spain the Hieronymites, and in Italy the Olivetans and Jesuats, the Servites, and the Minims of St. Francis de Paul (1457). Beside the poverty of the Franciscans, the Minims aimed also at an extreme humility, and therefore called themselves Minims, i. e., the last and least of the orders. In the north of Europe flourished the societies of the Beguines and the Brothers of the Common Life.

3. Charitable and Military Orders.

A. CHARITABLE ORDERS.

Terrible plagues often swept over Europe and gave occasion to the rise of charitable orders for the care of the sick and the needy, such as the Antonins in 1098, the Humiliati in 1134, etc. Noble men and women devoted themselves in the leperhouses to a slow but sure death, with the wretched lepers who were shunned by everybody.

B. MILITARY ORDERS.

The everlasting wars of the Mohammedans against the Christians called forth noble orders for the defence of the faithful and the redemption of the captives. Besides the vows of poverty, chastity and obedience the knights pledged themselves to defend the Holy Sepulchre and to

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fight the Mohammedans. There were three great military orders spread throughout Christendom, besides a number of others in Spain. The general orders were the Knights Hospitallers of St. John of Jerusalem (founded 1098), the Knights Templar (1127) and the Teutonic Knights (1190). The Hospitallers of St. John not only took care of sick pilgrims, but also defended them against the infidels. They were the strong rampart of the Kingdom of Jerusalem, and after its fall the impregnable bulwark of Christian Europe against the threatening Turks, both at Rhodes and at Malta, over which they successively ruled. The sieges they underwent in 1522 at Rhodes and in 1565 at Malta will be forever glorious in history.

The Knights Templar, established in 1178, rendered great service, but they were accused of corruption by the greedy king Philip the Fair, and suppressed by the Holy See, and all their possessions were confiscated except in Spain and Portugal, where they were allowed to reorganize under the name of Order of Christ. The Teutonic Knights or Hospitallers of St. Mary of Jerusalem, at first performed functions similar to those of the Knights of St. John, but afterwards devoted themselves to the conversion and pacifying of the Pagan tribes of Livonia and Prussia.

Spain was the battlefield of Christendom and Mohammedanism for eight centuries, and became the land of heroism and chivalry; there flourished several military orders instituted to repel the Moors, especially the Knights of Calatrava (1158), St. Iago (1170) and Alcantara (1179).

C. ORDERS FOR REDEMPTION OF CAPTIVES.

The Mohammedans reduced to cruel slavery their captives of war and of piracy, and allured them to apostasy by promising liberty if the would adjure Christ. God Himself and His blessed Mother appeared to heroic men to send them to the rescue of the prisoners. Two orders were established for the special work of the redemption of captives: The Trinitarians in 1198, and the Order of Mercy of the Blessed Virgin Mary in 1218.

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D. THE GLORY OF TRUE RELIGION.

Thus did the spirit of self-sacrifice take every shape and form to promote the glory of God and the salvation of souls. The Benedictines excelled in piety, the Franciscans in poverty, the Sisters in Charity and the knights in bravery. There were not only a few individuals who practised these virtues, but armies of men and women during many centuries. Did they not live the life of Jesus Christ? Was not their sacrifice an imitation of the Sacrifice of Calvary? Did the sects ever produce such flowers of heroic virtue, and in such enormous numbers?

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Chapter Twentyfifth.

PROSPERITY OF THE CHRISTIAN SOCIETY.

Seek ye first the kingdom of God and His justice, and all things else shall be added unto you. Matthew vi, 33.

I. MATERIAL AND SPIRITUAL PROGRESS.

IT is natural that the people of the Middle Ages, one in faith and fervent in piety, should have reached Heaven easier than the people of our day, divided in their faith and immersed in worldly affairs. But those who pretend that they led miserable lives in this world, and that liberty, progress and pleasure were deficient among them, are utterly in the wrong. The feeble were protected by the knights; all the interests of the workingmen were safeguarded by the powerful guilds; hopeless and helpless poverty, such as is so rife at the present day, was altogether unknown; and there was time and money to spare to erect universities, churches and commercial and public buildings which today elicit universal admiration. The blessings of Heaven are promised to those who serve the Lord, and they are never found wanting.

II. CHIVALRY.

Treachery and violence, the usual vices of savages were not absent among the conquerors of the Roman Empire; but they were counteracted by the refining influence of chivalry. Christian knighthood was the consecration of valor to the defence of virtue. It was called chivalry, from the French word for horse, because most of the fighting was done on horseback. Only noblemen were admitted to this dignity, and that only after a long military training,

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in the service of some old warrior. The reception or initiation was impressive. After an all-night vigil in the church, with confession and communion, the knight placed his sworn on the altar and the Bishop consecrated it, that it might be used in defence of the Church, and of the feeble, the orphan and the widow. Chivalry helped to remedy the evils of the military system of feudalism, and to soften the wild manners of the times. When half-barbarian princes attempted to trample upon the rights of others, or to oppress the weak and defenceless, or to despoil the churches, the knights stood up for justice, innocence and religion. While the wild nature of the barbarians pushed them to perfidiously destroy their enemy, the knights introduced that fidelity to the plighted word by which a simple promise became more trustworthy than is a solemn oath in our days. They always paid to women that attention and respect which lead to a polite and exquisite society. If they conquered an enemy they treated him kindly and courteously. If a poor knight or pilgrim knocked at their gates they received him honorably and relieved him in his distress. Thus did the knights contribute to create a refined society where honor was considered a treasure and virtue a necessity. Duty and right, respect to the feeble and defence of the oppressed were the mottoes of the Catholic knights. The tournaments of the knights offered more magnificent displays in the middle Ages than the Olympian and Isthmian games in Greece.

It was in France about the year 1000 that chivalry was first instituted. It was in the holy wars against the Mohammedans that it rendered its greatest services. The most famous warriors entered the military orders instituted for the defence of the Christian society and devoted their whole lives to that noble cause. They became the regular army of the Church, and her bulwark in the most threatening danger. Such were the Hospitallers, the Templars, the Teutonic and the Spanish Knights. Not only did they defend individuals, but society itself, with all the devotedness of monks and all the eagerness of warriors. Would not the people cherish such noble defenders? Would not the serfs love to work for such devoted masters?

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III. FREE CITIES AND GUILDS.

Certain superficial and prejudiced writers have made the extraordinary assertion that there was neither liberty nor comfort for the masses of the people during the Middle Ages. But history asserts that many cities acquired the fullest freedom and great wealth, in the north as well as in the south of Europe. As soon as the invasions of the barbarians had subsided, some cities of northern Italy took their governments into their own hands. When the Hohenstaufen Emperors attempted to reduce them into servitude, they formed the Lombard League, with the Popes at their head, to defend their rights. They kept up a struggle of a whole century, and thus maintained their independence till the end of the Middle Ages. They were rich and powerful enough to dispute with great kings the dominion of land and sea. Venice, Milan, Genoa, Pisa and Florence then had more power and more freedom than at any other time; and the neighboring kings, jealous of their wealth, made many and long wars to subdue them.

Venice defended her independence until the end of the eighteenth century, and was subdued by no other conqueror than Napoleon the Great (1797). For several centuries she reigned as queen over the Adriatic and the Mediterranean; she also constituted a strong bulwark of the west against the progress of the Ottoman Turks. She was the metropolis of the trade between the Orient and the Occident, and, so far as the conditions allowed, her trade was as brisk as that of our great commercial centers.

About the eleventh century the cities of northern Europe commenced to govern themselves. St. Louis IX of France recognized the citizens' privilege of choosing their own judges and magistrates. In 1215 the English wrung from John Lackland the "Great Charter of English liberties." Under the benign rays of the sun of freedom the northern communes soon became popular and thriving, and constituted leagues for the defence of their trade against rapacious princes. Bruges, Antwerp, Ghent, Hamburg, Novgorod and London were carrying on an active commerce with inland cities and with Venice and Genoa.

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Great was the wealth and power of Bruges. The queen of France, Joan of Navarre, in a visit to the Flemish capital, was overshadowed by the toilettes and jewels of the Flemish ladies, and full of spite she exclaimed: "I thought that I alone was queen; but I see a hundred queens around me." When, in later times, the Emperor Maximilian undertook to curtail the privileges of that proud city, he was arrested and kept in prison for three months, notwithstanding the protestations of all the courts of Europe.

Society enjoyed more peace than today. The Church had solved the social questions of the times, and regulated the relations between the laborers and the masters in a spirit of justice and charity which gave satisfaction to all. The rich merchants did not combine together to form a monopoly of grain and wool, such combinations being treated by the laws as criminal; and the poor workingmen were not forced to resort to strikes to vindicate their right to receive in return for their daily labor a livelihood for themselves and their families. Everyone had plenty of food and clothes, of air and room, and the most isolated serf was better fed and housed than many day laborers in our wealthy modern cities. In every commune the people of the same trade were associated in societies called guilds, under the spiritual direction of a priest of God, and they regulated their prices and settled among themselves all difficulties between capital and labor. Everybody had to be an apprentice and to master his trade before being admitted to a body of tradesmen. The laborer had always his share in the profits produced by his work, and lived in ease and comfort. The public accounts of London show that the workingmen wore woolen clothes and that they had meat every day; while now hundreds of thousands have nothing but cotton to wear and potatoes to eat. The condition of the villeins or serfs seems less satisfactory, as they were attached to the lands of their lords. But these masters were, for the most part, practical Christians, and treated their subjects with charity as their brethren in Jesus Christ. What these serfs lacked in liberty they gained in peace and abundance. They were free from that

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struggle for existence and fear for the morrow, which now is the nightmare of the laborer of the factories. There were fewer wants than now and they were better satisfied.

IV. UNIVERSITIES AND CATHEDRALS.

After St. Gregory VII had replaced the clergy at the head of the Christian people, they resumed their function of educating those who were under their charge. Every church and every monastery had to have a school, and there arose in all parts of Europe cathedral, parochial and cloister schools. However it was impossible to impart elementary instruction to every one; the chief obstacles being the want of paper and of printed books, and the lack of inclination and aptitude for study among the lowest classes and even among the more warlike element of the nobity.

However, the Church carefully instructed all the people in Christian doctrine, and inculcated upon every one pure morals, respect for the marriage tie and the order of society, and love of family; and this is worth more for the true happiness of mankind than a superficial book-knowledge.

If instruction was not as common as in our days, it was more profound and more thorough. A lively desire for higher studies gave rise to numerous universities in which a universal knowledge was taught, and all the sciences were cultivated. The Popes were the originators and protectors of these great institutions. In the south the universities were erected about the year 1200, in the north one or two centuries later. The masters who broke the bread of science in these great schools occupy the first rank in the history of genius and of learning. St. Thomas and St. Bonaventure are among the brightest stars in the firmament of knowledge. Such masters drew legions of eager students around their chairs. Fifty years after its foundation Oxford could count 30,000 members. At Paris the number of university men and women exceeded that of the other inhabitants. Bologna had tens of thousands of students, and in 1408 Prague counted 36,000. So it

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was with the other universities, like Salamanca in Spain. Not only were there lady students but also lady professors in those Catholic universities. The graduates were truly learned, and they occupied all the leading places, not only in the large cities, but also in the most humble villages. This was a time of poetical inspiration as well as of scientific research. The *Divina Commedia* of Dante is the noblest creation of human genius. It lends the charms of poetry to the truths of religion, leading the reader through Hell, Purgatory and Heaven, with truly Homeric genius.

The artists created their great masterpieces which compel the admiration of posterity, and the scientists laid up stores of knowledge which paved the way to our modern inventions. The compass was improved, and rendered possible the new maritime discoveries in Asia and America. Firearms and gunpowder were invented. The art of printing with moveable type was originated by Guttenberg (1400—1468), and before the century closed the Bible was printed in a hundred editions and many different languages.

Wonderful progress was made in algebra, trigonometry, engineering, mining, geography, astronomy, medicine and other sciences; in architecture, metalworking, the weaving of cloth, the painting of glass, and scores of other industries; and as a result and crowning of all these efforts Columbus discovered the Western hemisphere in 1492.

Great monuments are unmistakable signs of great nations, and there never arose more artistic monuments than in the latter part of the Middle Ages.

Until the eleventh century the churches of northern Europe were mostly built in wood. After the year 1,000, however, innumerable brick and stone churches were raised in Italy, Spain, France, Belgium, England and Germany, which excite the admiration of the world in our own age. Not only did great cities erect such monuments, but even remote villages, and these edifices stand until today, where Protestant or Revolutionary vandals have not overthrown them. Italy, Spain and Belgium, which were relatively free from the ravages of either species of anarchists, are covered on all sides with monumental churches.

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What gives a special beauty to a majority of these structures is the Gothic style, a superb creation of Christian genius. The arts of painting, carving and metal-working all lent their charms to the vast edifices. Their stained-glass windows were made so perfectly that it has never been found possible to reproduce them; and both interiorly and exteriorly they were adorned with masterpieces of painting and carving. The cathedral of Cologne is considered by many to be the most perfect monument of Gothic architecture. Hardly do its feet appear to touch the earth; its pointed arches and lofty vaults rise to the sky, and seem to carry heavenward the prayers of the worshippers. The masterpiece of the Renaissance style and queen of all human buildings is the great basilica of St. Peter's of the Vatican at Rome, of which the infidel Voltaire said: "When I stand at the gates of St. Peter's, I believe." It was planned and commenced at the end of the Middle Ages, and it may be called the solemn will and testament of their faith. It measures 613 feet in length, 450 in width and 152 in height. But the laws of proportion are so well observed that the eye cannot appreciate its immensity. It is only when one walks for a quarter of an hour around its colossal columns that one begins to have any adequate idea of it.

The other public buildings were characterized by grace and majesty. The belfries, or archive towers, the court-houses and the guild-houses are structures comparable in strength to the best of our modern buildings, and far superior to them in style and elegance. The light steeples and the graceful outlines of the Brussels and Louvain city halls, the delicate tower of Pisa, and the palaces of Florence, have never yet been surpassed.

V. PROGRESS STOPPED BY PROTESTANTISM AND INFIDELITY.

The ages of valiant knight and dauntless crusaders, the ages of proud republics and powerful commonwealths, the ages of the Scholastic Doctors and their great universities, the ages of the majestic cathedrals and magnificent halls, were a time of brilliant and solid progress. But

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this progress was interrupted by the outbreaks of fanaticism and vandalism that took place in the 16th and 18th centuries. Knightly valor, popular liberty, general comfort, open-handed hospitality, university learning and cathedral building were things of the past, and the world was checked in its onward march for three hundred years. Our century has perfected and applied many of the inestimable inventions of the Middle Ages; and our wonderful material progress is greatly due to the patient researches of our ancestors.

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CHAPTER TWENTYSIXTH.

A NEW BARBARISM THREATENED.

> O God, Thy enemies have taken a malicious council against Thy people, and have consulted against Thy saints. They have said: Come and let us destroy them, so that they be not a nation, and let the name of Israel be remembered no more. They have contrived with one consent; they have made a covenant against Thee; the tabernacles of the Edomites and the Ishmaelites. PSALM LXXXII, 4—7.

I. MOHAMMED NOT QUALIFIED TO FOUND A RELIGION.

IN the seventh century Mohammed established a new religion. He had neither the requisite virtue, nor a mission from above. But he had a genius mighty enough to move and to enflame the Arabian tribes, for the propagation of his system. He appeared before them as the greatest of the prophets; he gave them as a decree of Allah (their name for Almighty God) the command to make war for the spread of his doctrines, and he allowed them the gratification of the strongest passions. So his followers went forth to subdue the world by force of arms, and thus a perpetual war was begun which lasted a thousand years, and in the heart of Africa has continued on a small scale down to our own day. But the very causes which led to the subduing of continents to Mohammed's rule the rule of Mohammedanism, prepared also its inevitable ruin. His usurpation of the prophetic office exposed him to the greatest errors, his military propagandism exhausted his followers, and his allowance of polygamy and slavery enervated and debased them.

II. AN INCONGRUOUS SYSTEM.

Mohammed was born of a Pagan father and a Jewish mother. Left an orphan at the age of six years, he was brought up by his uncle Abu Taleb. When a boy, he

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earned his living as a shepherd, and had no opportunity for learning; and he could neither read nor write, as he himself admitted. In his youth he led caravans of merchants to the fairs of Damascus and Bassorah, and thus he became acquainted with the commercial world of his region and time. At twentyfive he entered the service of a rich widow called Cadijah, who entrusted to him her trade with Syria. Later on, he obtained her hand, and thus acquired wealth and position. At forty Mohammed gave up trading and undertook to form a new religion. He had always been inclined to meditation, and every year he used to retire to the mountains for a whole month. But he was no less inclined to sensualism, and he is known to have had nine wives at a time. He had no call from Heaven, as he never performed a single miracle in proof of a Divine mission. His great mistake was to undertake the work of God without qualification or authority.

Borrowing from the Bible the imagery of the great revelations, he rerelated that he had been before the Throne of the Almighty, who had signed his forehead with the prophetic sign, and shown him the following inscription in letters of dazzling light: "There is but one God, and Mohammed is his prophet." He pretended to be in communication with the Archangel Gabriel; and he represented as messages from the Holy Ghost the epileptic fits to which he was subject. Sometimes he was really possessed by the Devil. After long and solitary broodings he was moved with fearful vehemence, and roared like a camel, his eyes turned red, his mouth foamed, and his whole body streamed with perspiration. During his real or pretended frenzies the monk Sergius noted his words as they fell from his lips. His successor Abu Bekr collected them in a book called the Koran, which is a confused medley of narrations and visions, sermons, precepts and counsels, in which nearly every aphorism is contradicted by some contrary maxim.

Arabia was mostly settled by the Ismahelites, and portions of it followed the three religions of Parseeism, Judaism and Christianity, but in a corrupt way; while the rest of the country adhered to its traditional Paganism.

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There was a national sanctuary at Mecca, called the Kaaba, which contained 360 idols ranged around the black stone of Abraham, and to which thousands of pilgrims flocked every year. Mohammed belonged to the family which had control of the Kaaba. He claimed a Divine mission to overthrow the idols, but his own relations sought to put him to death, and for eight years he had to fight for his life. Finally he fled from Mecca to Medina in 622, from which time dates his Era, which is called the Hegira or Flight. With robbers and runaway slaves he attacked the Meccan caravans; soon he had an army and captured Mecca and destroyed the idols. Without any prophetic marks he pretended to be a greater prophet than either Moses or Jesus. Notwithstanding the supernatural light of the Old and New Testaments, shining before him, he fell into the worst of Pagan errors, such as fatalism and sensualism, denying the the very liberty and dignity of man. According to him we are not free agents, but are driven by Fate or blind destiny; i. e., our life is irrevocably fixed by God, our lot is cast and we cannot change it. The end of man is sensual pleasure, here and hereafter, and every man may have several wives and many slaves. Such concessions were sure to attract followers among the half-savage tribes of the desert. Moreover, Mohammed gave the Arabs exterior rites and ceremonies capable of dulling their religious cravings, to wit: circumcision, prayers, five daily ablutions, a month of fasting every year, perpetual abstinence from wine, alms to the poor, at least one pilgrimage to Mecca during life, and, above all, war for the propagation of the Koran.

III. FANATICAL WARFARE.

When Mohammed was asked to perform miracles in proof of his claims, he answered that he was not sent to perform miracles, but to subdue the world and that his success was the Divine seal upon his mission. However, his conquests were no more supernatural than the conquest of Alexander or Napoleon. They were the result of his great military genius, organizing the warlike tribes of Arabia for the subjugation of the surrounding nations.

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He fascinated them by the prestige of his personality, by his fatalistic doctrines, and his sensual pleasures, and thus drove them into an interminable warfare against the rest of mankind.

He dispensed his followers from the obligations of any treaty made with strangers, whether Pagan or Christian; and he made war against the whole world his chief command. He said:

"The sword is the key to the kingdom of heaven. One night spent under arms is worth more than two months of prayer. If any one fall in battle, his sins are forgiven, and his wounds will be bright as vermillion and fragrant as musk. Seventyfive of the black-eyed girls of paradise will await him."

Mohammed imbued his followers with a spirit of blind obedience to the pretended decrees of Allah, as proclaimed by his prophet; and thus obtained an unbounded submission to his orders, even when this involved exposure to the most threatening dangers. He taught them how to fight desperately, and how to die like Stoics, calmly repeating the words: "It was written." Then he enraptured them by his eloquence and his promises. He allowed all the enjoyments of the senses by legalizing polygamy; and he freed men from manual labor by imposing it upon the women and the slaves. He promised a paradise of sensual pleasures hereafter, the spiritual paradise with the Vision of God being only for a few select ones who care for it. Streams of milk, honey and wine roll their perfumed waves in that Eden promised to the poor children of Arabia's burning deserts. It is an abode beautiful with gushing waters, murmuring foliage, golden couches, bright jewels, and full of infinite and eternal delectations. There will be the ravishing songs of the Archangel Israfil and of the innumerable girls of paradise. Each "believer" will have more wives than on earth, and 80,000 servants.

So great was the enthusiasm excited by Mohammed that within ten years his warriors spread his power over the fairest countries of the Levant, and for centuries they continued to aim at universal conquest. Not only did his system inflame the Arabs during his own century, but also the Seljukian and the Ottoman Turks of later times. The

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long-continued warfare inflicted upon the world by Mohammed is divided into three periods: Arabian, beginning A. D. 622, Seljukian, 1000, and Ottoman, 1356.

The Mohammedans came with the Koran in one hand and the sword in the other. "Die or become a Mussulman!" was their watch-word. They shed the best blood of Asia, Africa and Europe, and drained away the men and means of every nation. Was not that a return to barbarism? Is it not the custom of the wild beasts of the forest to destroy every animal within their reach? And all that for the sake of an impostor! Did there ever appear a greater enemy of mankind than Mohammed?

IV. SOCIAL AND ECONOMIC DEGRADATION.

The very causes which at first promoted the Mohammedan power assisted in the end to hasten its overthrow.

First, polygamy and warfare drained its population, which had to be constantly replaced by foreign blood.

Secondly, Islamism degrades woman. It questions their immortality, doubts their honor and denies their rights. Women are deemed so corrupt that they can never go out in public without a veil covering their whole person from head to foot. As soon as married they are confined to the harem, a part of the house inaccessible to strangers. If the poorer women go out, it is for hard work in the fields. Women are deemed so inferior to men that many doubt whether they have a soul. A man can have five wives and as many concubines as he pleases. He is the absolute master of his wives; he may send them away, he may beat and even kill them, without any fear of the law, which does not consider women.

Thirdly, Islam reëstablished slavery in its worst forms. Not only did it reduce to bondage the victims of war and piracy; but it hunted slaves, and still hunts them. Hundreds of thousands of Christians have been treacherously captured in the waters or on the shores of the Mediterranean Sea by the Saracens, the Moors and the Turks, and transported as their slaves to far-off countries. Millions of negroes have been, and are still being, surprised in their fields by invading bands of robbers. Captured

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and chained like cattle, they are led to distant slave-markets to be sold to the highest bidder. At the present time 2,000,000 negroes are being sacrificed every year for the benefit of the Mohammedan slave-hunters, who only succeed in bringing one-fourth of them to the market, the others being killed in the onslaught, or dying on the road through the African deserts. Thus the Mohammedans destroy the freedom and happiness of millions of human beings for the gratification of a few brutal masters.

Fourthly, Islam ruined the fairest countries. After its warriors had conquered most of the civilized world they sat down to enjoy the spoils, and left all the work to the slaves and the women. But unhappy beings like these do not work more than they can help, and everything must decline under such a system. Agriculture perished. The immense works of irrigation which made of the East a veritable garden were neither kept up nor repaired, and sooner or later fell to ruin. Fertile plains became barren wastes, filled with weeds and scrubs, thistles and thorns. Trade and industry ceased, and piracy and plunder took their place. Finally the religion of the False Prophet choked learning. In the beginning the fierce Khalif Omar burned the 400,000 volumes of the Alexandrian library, saying: "If they only contain the doctrines of the Koran they are superfluous. If they contain anything else they deserve to be burnt!" It is true that in the tenth and eleventh centuries, under the still-surviving influence of the civilizations that the Arabian hordes had overwhelmed and absorbed in northern Africa and western Asia, the Khalifs of Bagdad and Cordova favored letters in their brilliant capitals. In those cities there arose flourishing schools, equal to those of the Greek empire, and superior to those of western Europe, then in process of formation. However, the Mohammedan Doctors could not extricate their system from the flagrant and degrading curses of fatalism, polygamy and slavery. Such intellectual activities as manifested themselves among the followers of the False Prophet were but the last flickerings of the expiring torch of civilization, and soon died away. By the twelfth century the Catholic schools far eclipsed those of the

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Mohammedans and the seat of learning was transfered to the Latin nations. The Arabs made some progress in mathematical and physical sciences, but they made little use of their inventions and allowed their countries to become barren and desert. As for the introduction of the "Arabian" figures, the Mohammedans did not invent them, but merely borrowed them from the Hindus.

Mohammedanism left everything to perish around it as soon as the warrior spirit sunk inert amid the enjoyments of peace and the pride of conquest. Not more utterly does the burning simoon of the desert wither every trace of vegetation than does Islamism parch every germ of life and prosperity. Western Asia and Eastern Africa were changed under its touch first into a vast battlefield, and then into an immense necropolis.

V. AMERICA'S DEBT TO THE CHURCH.

Two monster evils have threatened the United States, vix., slavery and Mormonism. The negroes were driven to the shores of Africa by the Mohammedan slavehunters, and shipped to this country as slaves; and it cost us millions of lives, billions of dollars, torrents of blood and piles of ruins to abolish negro slavery.

As for Mormonism, it is the Asiatic plague of polygamy spreading its contagion across the Rocky Mountains. That great scandal defies law and public opinion, and thrives in this country and in this century.

For a thousand years has Islamism warred to forever establish those evils in Europe and throughout the world. For a thousand years has the Catholic Church shed the best blood of her sons to repel these twin degradations, and she alone has saved Europe and America from their blight. What would America be today if the Spaniards had not expelled the Moors from Western Europe, and if these fanatics had been left to discover the New World? The Catholic Church has protected the honor of our mothers, the chastity of our fathers, and the liberty of our whole race. Had she never done anything else but relieve and preserve women from degradation, she would still deserve the eternal gratitude of mankind.

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Chapter Twentyseventh.

ASSAULT OF THE ARABS.

The kingdom of God shall be taken from you and shall be given to a nation yielding the fruits thereof. Matthew xxi, 43.

I. INSTRUMENTS IN GOD'S HANDS.

THE Arabs strove (622—1000) to subject the whole world to their yoke. They succeeded against the infidels and the heretics but they failed against the Catholics. Like the Philistines of old, they were the instruments of God to punish or to test the nations. They were the scourge of the misbelievers and the separatists, and the trial of the faithful citizens of the kingdom of Christ.

II. PUNISHMENT OF THE SECTARIES.

The Lord had manifested his greatest wonders and shed His brightest light in the East. Yet tribes and nations had closed their eyes before the Sun of Justice. They had either refused or perverted Christianity, abandoning themselves to Paganism, heresy, or schism. There is only a difference of degree between the heathens and the heretics: the former are total unbelievers, the latter are partial unbelievers. But often the second are the more guilty, as they apostatize from Christ already known. Similarly, the Pagans simply neglect to recognize the authority of the Vicar of Christ, which the schismatics have deliberately rejected.

All those who had turned their back on the God-Incarnate were crushed to the earth and reduced to dire extremity by the fanatical Mussulmans. Within twenty years the fierce soldiers of the Koran subjugated the Pagans and Jews of Arabia, Syria, Palestine, Persia and Berberia. In 638 they captured Jerusalem. In 661 they established

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their headquarters or Khalifate at Damascus, which is centrally located near the meeting point of the three continents of the Old World. Within a hundred years they had conquered all the rebel Christians, or heretics, of Asia and Africa; to wit, the Nestorians, the Eutycheans and the Arians. The most obstinate among them were the Egyptian Monophysites and the Arian Vandals, who, in their spite against all authority, and especially against the Byzantine Emperor and the legitimate Patriarchs of Constantinople and Alexandria, helped to forge their own chains. They aided the Moslems to expel the Catholic Greeks from their territories; but they soon received their just reward; for they were completely overpowered by the armies of the "Prophet," and reduced to a cruel servitude, which has never since been broken.

The Mohammedan Empire stretched from the Himalaya Mountains to the Atlantic ocean. Before long it was divided: In 750 there were separate Khalifates at Cordova in Europe and at Bagdad in Asia; and in 907 another arose at Cairo in Africa. This division concentrated the Moslem forces at certain points, and infused new life and energy into the three capitals; which were like so many fresh and permanent armies of occupation, camped in the three continents to subdue them to the religion of Mohammed.

The Byzantine Greeks were often in revolt against the Catholic Church, but they were as often molested by the common enemy of Christendom. When the Heraclean Emperors attacked the very Person of Christ, they lost their Eastern provinces and were besieged in Constantinople for seven years. The Isaurian and Armenian Emperors were more intent on fighting the images of the saints than the armies of the Mussulmans; so that they were often beaten, and lost large territories. The Macedonian dynasty had good generals, such as Basil I and II and the two Phocases, and reconquered some of the lost provinces. But the ruin of the Empire was prepared; its doom was sealed when Photius, in 857, and Cerularius, in 1053, isolated it by schism from the rest of Christendom. God seemed to have saved that young empire from the invasion of the barbarians of the north, to make it the bulwark of

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Christendom against the fanatics of the south. The Greeks possessed all the vigor of a new nation and all the experience of an old one; and they could have crushed the Mussulman monster in its infancy. Had the been fervent Christians they would either have conquered the Mohammedans or converted them, as the Latins did in the case of the western barbarians. But they neglected their task, and became the victims of their own apathy, as they were enslaved by those whom they might have converted or assimilated to themselves.

The Goths of Spain and Italy had been bitter Arians, and although they had been converted they had as nations to expiate their crime of heresy. Their peninsulas were laid waste and conquered by the terrible Mussulmans, but their doom was not lasting, and they were able in the end to expel their irreconcilable foes.

III. TRIAL OF THE CATHOLICS.

1. Resistance of France.

From Spain the Mohammedans, under Abderrhaman, rushed into France, marking their course by fire and blood. The Duke of Aquitaine was defeated, and fled to the Franks. Charles Martel, the Frankish leader, prepared for the most vigorous resistance. During the summer of 732 the Roman clarions and the German horns kept alive the echoes of Gaul, and called the warriors to the banks of the Loire. A huge mass of Franks, Teutons, and Gallo-Romans gathered around Poitiers, where Abderrhaman had camped. The history of the human race hardly records a more solemn moment. Islamism stood "before the last bulwark of Christianity, the last European army," as a contemporary chronicler calls the Frankish hosts. If this army falls the world is Mohammed's.

Derrea gives a thrilling description of the battle. The two armies watched each other closely. On the one hand were the swarthy Orientals with many-colored turbans, white cloaks, round bucklers, crooked sabres and light lances. On the other the northern giants with their bright flowing locks, their long swords and their heavy battle-

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horses. At length, on the seventh day, near the end of October, at early dawn, the Mohammedans were called to prayer, and the signal was given for the onset. The Berber archers sent a hail of darts, and the Arab cavalry bore down like a hurricane upon the Christian front. The Frankish lines never quailed. Twenty times the maddened Arabs returned to the charge, with the speed of a thunderbolt. The northern warriors received them at the points of their swords, and clove in two the diminutive sons of the desert. At four o'clock the Christians turned the flank of the Saracens, and fell upon their camp.

The wall of iron breaks. Charles and his Franks charge in turn, and bear down all before them. Abderrhaman and the flower of his host disappear. Charles has earned his name of Martel, the Hammer; for like a hammer he has crushed the power of the Arabs.

2. Expulsion of Moslems from Italy.

The Mohammedans were the masters of the Mediterranean, and committed horrible depradations on its waters and along its coasts. These awful pirates burned what they could not carry off, and took to distant shores all the persons and property they could capture.

In the ninth and tenth centuries the Popes were about the only defenders of Italy. Leo IV in 874 fortified Rome; John X (914) and Benedict VIII (1012) leagued the Italian princes against the ever-threatening enemy. In the middle of the eleventh century the Norman knight Robert Guiscard wrested from the Moslem yoke the beautiful lands of the two Sicilies. Soon Italy, led by the Popes, stood in the very van of liberty and progress.

3. Liberation of Spain.

If the Visigoths of Spain had succumbed to Arianism, they atoned for it by their heroic struggle against the Mohammedans. When, in 710, their country was subjugated by the Mussulmans, many Spaniards sought shelter in the mountains of Asturia, under the leadership of Pelagius. In 731 Pelagius was made king, and established his capital at Oviedo. The Arabs sent him one of their

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generals, with the sword in one hand and gold in the other. The interpreter was the apostate bishop of Toledo. "You know," said the renegade, "that all Spain has submitted to the Arabs. What can you hope from a few fugitives lurking in the rocks of the mountains?" "We hope," answered Pelagius, "that from these mountain dens will go forth the salvation of our land which you have betrayed, and the restoration of the Gothic empire. Traitor bishop, go back to the unbelieving people in whom you trust, and tell them that we fear not their numbers. After punishing his faithless servants, the Almighty will show His mercy towards His dutiful children.

The gauntlet was thrown down. Protected by their mountainous country, bands of Goths harrassed the Moslems constantly. They resisted an attack of 100,000 soldiers, and from their mountaintops hurled 60,000 men into the stream of Deva. The successors of Pelagius were the warrior-kings of Castile, Aragon and Portugal, and the undaunted knights of St. Iago, Alcantara, Calatrava, Avis, St. John and the Temple, who won back foot by foot the land of their fathers. Their whole lives were consecrated to the work of liberation, and their deeds equal those of the greatest heroes the world ever saw.

In 750 Abderrhaman I founded the Khalifate of Cordova, which became the most brilliant of tne Mohammedan states. Cordova itself grew into a city of 1,000,000 inhabitants, and drew to itself the learned men of the world. General Almanzor won sixtysix battles, and being finally beaten, he starved himself to death rather than survive his disgrace. On the Christian side the Alphonsos and the Çid were still greater heroes, and they made such advances that they seemed to be on the point of driving the Mussulmans altogether from their Christian land. But three times the Moors of Africa were called against them: The Moravides, the Mohaves and the Merinites.

The invasion of the Moravides was checked at the battle of Tolosa (1212) by the Crusade of Innocent III, where Islam received a blow from which it never recovered. The cruelty of some of the Christian kings during the fourteenth century retarded the hour of liberation; but in

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1492 Ferdinand the Catholic besieged Granada, the last Moslem stronghold, and reduced it by famine. He then instituted the Royal Inquisition, to protect Christian Spain against the treachery of the Mohammedans still remaining on its soil.

4. Spain a Queen, Greece a Slave.

In the seventh century the whole of Spain had been conquered by the Arabs, who established their strongest Khalifate on her soil. But her children arose like lions and gradually reconquered their land. They carried on an implacable warfare of 800 years for their God and their country, and formed a nation of saints and heroes. At the end of the fifteenth century they drove the enemy from Granada, his last fortress. That same year Providence gave them the mastery of the New World. Assisted by queen Isabella, Columbus discovered America, and Spain became the first nation of the world, and remained so till the middle of the last century, when she fell into the hands of the Freemasons, who plundered and betrayed her, and reduced her to a minor rank.

The empire of Constantinople was the natural bulwark of Christianity against Mohammedanism, and could have crushed it in its infancy; or at least have held its armies at bay until the assistance of the Western crusaders would have enabled it to drive the new superstition from the face of the earth. But it preferred to fight against Catholic unity, and to attack the very Vicar of Christ. Yea, it even made league with the Crescent to thwart the soldiers of the Cross; and thus it opened the gates of Europe to the fanatical Turks. In 1453 Constantinople was taken, and within two hours 57,000 Greeks were made slaves. Far then from being the mistress of the world and the home of civilization, it became the slave of Mohammed and the headquarters of barbarism.

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CHAPTER TWENTYEIGHTH.

THE CRUSADES.

God forbid that I should glory save in the cross of our Lord Jesus Christ. GALATIANS VI, 14.

I. UNITED WEST TAKES THE OFFENSIVE.

TWO powerful Turkish peoples in turn gave new life and blood to Mohammedanism, and resumed the project of subduing Europe to its power: The Seljukian Turks in the eleventh century and the Ottoman Turks in the fourteenth. The former were attacked in their headquarters in Asia and stopped there; the latter obtained a partial success in Europe. When the Seljukian Turks arose, the Christian nations of Western Europe were just attaining their youth; they were united under the authority of the Vicar of Christ, and they felt strong and enthusiastic enough to take the offensive and to go and attack the threatening enemy in his own country. At the call of the Roman Pontiffs, the Christian warriors undertook eight expeditions into the Mohammedan lands and broke the Moslem power at home. They even established there two Catholic powers, which, however, were not supported but rather opposed by the separated Oriental Christians, and therefore soon declined and fell. The crusaders succeeded in checking for centuries the invasions of Europe by the Turks. They might have crushed them forever, but for the jealousy of the Greek Emperors, who often joined with the infidels out of hatred for the Catholic name.

II. ORIGIN AND RESULTS OF CRUSADES.

The primary object of the Crusades was the protection of Christian pilgrims, and to this end the rescue of the Holy Places from the Mohammedans. The result, how-

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ever, was the defence and the salvation of Christendom, and the great advancement of civilization. Providence made the persecutions of which the Turks were guilty in Palestine serve to arouse the Christians to the Holy Wars against their relentless foes.

From the earliest ages the land sanctified by the presence of Our Lord was held in pious veneration, and was the object of many pilgrimages. In 630 the Arabs, in 907 the Khalifs of Cairo, and in 1075 the Seljukian Turks, conquered Palestine, and all molested and tormented the Christians, the last-named especially being exceedingly cruel. After subduing the East, they established five young kingdoms eager to expand, the most famous being Iconium in Asia Minor, Aleppo in Syria, and Damascus in Palestine. Constantinople was alarmed, and sent a cry of distress to Rome. The Italians were deaf to the appeal, and remained insensible to the troubles of the Greeks. But Pope Urban II (1088—1099) sent Peter the Hetmit to France, the land of Charles Martel, to describe the woes of the Christians of the East. He also convoked the Council of Clermont, which was attended by throngs of Bishops and nobles. Peter the Hermit, a poor emaciated priest, told, with a sad countenance and a voice choked with sobs, the awful tale of Mussulman violence and sacrilege.

"I have seen," he exclaimed, "Christians ironed and put to the yoke like beasts of burden. I have seen the ministers of the Most High dragged from the sanctuary, beaten with rods, and doomed to an ignominious death."

When the hermit had filled every heart with emotion, the Pope arose and thrilled the warriors by a most stirring speech. He told them to stop their fratricidal combats, and to atone for them by turning their swords against the enemies of Christ.

"Soldiers of hell!" cried he, "be now the champions of God. You are not to avenge the wrongs of men, but those of the Lord of hosts. If you triumph, the blessings of Heaven and the kingdoms of Asia will be yours. If you fall, you will have the consolation of dying upon the soil crimsoned by our Savior's Blood. Break all earthly ties. Remember the words of our Lord: 'Every one that has left house, brethren and sisters, or father and mother, or wife and children for My sake shall receive a hundredfold and possess live everlasting'!"

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At these words the vast multitude arose and exclaimed, as with one voice: "God wills it! God wills it! God wills it!"

Three times the enthusiastic cry broke forth from thousands of breasts, and was borne away upon the breeze and resounded with lengthened echoes from the hills around. The Pope promised to protect their properties and their families during their absence, and thousands pledged themselves on the spot to go to war in the Holy Land. As a sign of their vow they put a red cross on their right shoulder, whence they were called crusaders. Peter the Hermit passed on into Germany and Italy, and there also he created a general enthusiasm for the Holy War.

There were eight general crusades to the East; and they were among the greatest and most useful movements of the Middle Ages. In the first place, they procured the crown of martyrdom for millions of heroes. Then they prolonged the life of the Eastern Empire for four centuries, and saved Europe from a Seljukian conquest and its consequent degradation. Finally, they exerted a great influence for the betterment of the politicial state, commercial relations, and the sciences and arts of Western Europe. The Crusades gave the communes and the serfs a chance to buy their freedom from their lords and masters, who needed money for the distant expeditions. They put a stop to the incessant wars between petty princes. They united Euroye in one commonwealth, under the leadership of the Pope, blotting out a narrow and exclusive nationalism. They led to the establishment of trade relations with the Eastern peoples, and brought to the West their treasures of science and invention. Says De Maistre:

"We entered Asia sword in hand, in the attempt to cast down upon its own soil that formidable Crescent which threatened the liberty of Europe. A simple monk aroused all Europe, struck terror into Asia, broke down the barriers of feudal institutions, ennobled the serf, brought back the torch of learning and changed the face of Europe!"

III. FIRST CRUSADE.

In the first enthusiasm numerous bands set out without leaders and perished on the road. The real crusade

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(1099—1199) was led by the most noble and the most renowned knights of Christendom. Six hundred thousand men were marshalled under the walls of Constantinople, and so frightened the Emperor Alexis that his daughter Ann wrote: "It seemed to us as if Europe, torn from its foundations, was hurled in its entirety upon Asia." Alexis commenced to annoy the Crusaders, and refused them ships with which to cross the Bosphorus until the promised to turn over to him all the conquests they might make in Asia Minor. The crusaders defeated the Sultan of Iconium, and the Greeks followed to take possession of the conquered country, and often betrayed their allies the crusaders. In Syria Baldwin of Bouillon and Bohemond of Tarento conquered Edessa and Antioch, and became the princes of these cities. Combats, famine and hardships thinned the ranks of the army before they reached Jerusalem, and the plague set in and carried off a great many. There remained only 50,000 men, but they were the flower of the Christian chivalry. When they arrived on the hills of Emmaus, and beheld Jerusalem afar off, glowing in the rays of the rising sun, they threw themselves upon their faces in the dust, and kissed with respect the ground sanctified by the footsteps of our Lord; shouting the watchword "God wills it! God wills it! God wills it!"

The infidels were prepared for a desperate resistance, and had 40,000 soldiers from Egypt besides 20,000 belonging to Jerusalem. They had filled the wells around the city, and turned the surrounding country into a desert. The crusaders suffered terribly from hunger and thirst, and from the burning sun; but they were relieved by the arrival of the Genoese fleet at Joppa, which brought plenty of supplies and a number of engineers. These cut down the trees of a distant forest, and constructed moving towers which were higher than the ramparts of the enemy and furnished with drawbridges which could be lowered upon the walls. After five weeks of toil and fighting the crusaders prepared by a fast and a procession for the final assault. At early dawn the Christians moved forward their battle engines; the Mohammedans threw upon them flashing torches and Greek fire. The storming lasted until

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dark, and was recommend the following morning. From their ramparts the Mussulmans did not cease throwing that unquenchable Greek fire, which devoured even the shields and corselets of the steelclad warriors. Conspicuous upon the top of his moving tower stood Godfrey of Bouillon, dealing death and havoc among the Moslems. Surrounded by a heap of dead and dying, the hero calmly gave his orders and encouraged his men by example, voice and gesture. It was the solemn hour of three o'clock, at which our Lord died. Suddenly the report spread that several of the crusaders who had fallen in preceding battles had appeared, and planted the standard of the Cross upon the ramparts of Jerusalem. The Christians charged with renewed vigor. Godfrey's tower rolled on amid a storm of darts, stones and fiery missiles; it lowered its bridge upon the walls, whilst the Christians shot their burning darts upon the bales of cotton and straw which protected the inner wall of the city. The wind fanned the flames, and drove them upon the infidels, who were stifled by the fire and smoke. Godfrey, pressing closely behind Lethaldo and Englebert of Tournay, and followed by the other leaders, leaped into the city and broke the Moslem ranks. The gate of St. Stephen was forced, and the crusaders, rushing through the streets, pursued the Mussulmans and the whole garrison to the sword.

As soon as victory was gained, the crusaders, laying aside their arms and bloodstained garments went, barefooted and bareheaded, weeping and striking their breasts, to the Sepulchre of Our Lord, The true cross was borne in procession through the streets. At its sight the Christians were as much moved as if they had seen the Body of Christ as it once hung upon the same cross. The chiefs met to elect a king able to defend the precious conquest of the holy places, and they unanimously chose Godfrey of Bouillon, who soon afterward gained the great battle of Ascalon against the combined forces of Egypt and Syria. The crusaders returned to Europe, and left to the king only 2,000 infantry and 300 horsemen. It was the Knights Hospitallers who formed his principal support. Unhappily he died in the year 1100.

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IV. LATER CRUSADES.

The kingdom of Jerusalem (1099—1270) was organized under the feudal system, but its vassals were too independent. It was surrounded by enemies on all sides. Even the Greeks of Constantinople warred on it for thirty years, to obtain possession of the principality of Antioch, which they finally wrenched from the Latins. The kings of Jerusalem were powerful for forty years. Baldwin II (1100) and Baldwin III (1118) captured the old city of Haran in Mesopotamia, and the important seaports of Acre, Tripoli Sidon and Tyre. During the minority of Baldwin IV, Noureddin of Aleppo took from the kingdom the Eastern banks of the Jordan. The Second Crusade (1147—'49) brought 400,000 men to its assistance. But it was hampered, on the other hand, by the Greek Emperor Manuel who conspired against it with the Sultans of Iconium. Unhappily, dissension broke out in Jerusalem, between Guy of Lusignan, recognized as King by the Templars, and Conrad of Montferrat, whom the Hospitallers acknowledged. Saladin, Sultan of Egypt, attacked and slew the Christians at Tiberias, and took Jerusalem in 1187.

This sad intelligence aroused the Christian princes to the Third Crusade (1189—1192). The Emperor of Germany, Frederic Barbarossa, and the Kings of France and England, Philip Augustus and Richard Cœur de Lion, led powerful armies to the rescue of the Holy Land, but these great princes were deceived and rendered powerless by the duplicity of the Greeks.

Several circumstances diverted the Fourth Crusade (1195—1204) to Constantinople, and led to the well-deserved suppression of the treacherous empire of the Greeks, and to the establishment of a Latin Empire at Constantinople, under Baldwin of Flanders, which was to serve as a bulwark against Mohammedanism. The Pope protested against that turn of affairs which took a great part of the Christian forces away from the direct war against the infidels.

The Greeks raised the insignificant "empires" of Nice and Trebizond against this Catholic state, and in 1261

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Michael Paleologus took Constantinople, and put an end to its Latin Empire. He returned to the Catholic Union, but his son Andronicus fell away again, and hastened the ruin of Constantinople by isolating it anew from the rest of Christendom.

The Popes did not cease to promote expeditions towards Jerusalem, and succeeded in starting the Fifth Crusade (1217—1221) under Andrew II of Hungary, and the Sixth, under Frederic II (1229), neither of which, however, had any result.

The Seventh and Eighth Crusades were undertaken by the holy king of France Louis IX, the first landing in Egypt (1250) and the second in Tunis (1270). Both failed on account of the plague.

V. ST. LOUIS A TYPE OF CHRISTIAN CHIVALRY.

Louis IX (1226—1270) was a great saint, an eminent statesman and an undaunted hero. Ascending the throne at nineteen, he made peace with all his neighbors. He alleviated the abuses of the feudal system by establishing courts of appeal, and often dispensing justice in person. He undertook two Crusades against the threatening Mussulmans. In Egypt he immediately took Damietta, but he was stopped short in his conquest through the imprudence of his brother and the ravages of the plague, and was made a prisoner with his whole army. His calmness, patience and fortitude much impressed his enemies, and Sultan Malek offered him his own daughter in marriage if he would become a Mussulman. Soon after, the unfortunate Sultan was murdered, and one of his assassins tore out his heart and held it up to Louis' face, saying: "What wilt thou give me for slaying thine enemy?" The king turned away his head in silent horror. His majestic silence struck the fierce Moslems with such admiration that they wished to elect him Sultan, and were only prevented by the fear of seeing their mosques destroyed by so great a Christian prince.

The Mongols at this time were convulsing the whole East, and driving great nations out of their possessions.

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The Khorasmian Turks, flying before them, had destroyed Jerusalem. St. Louis spent four years among the Christians of those parts, to console and assist them, and the Eastern princes, struck by his virtue and his heroism, chose him as arbiter in their disputes.

The principles and the wars of the False Prophet had turned the whole East into a battlefield, a volcano in eruption, trembling with the turmoils of the nations. The Christian West was meanwhile a field of agriculture and industry, and a school of arts and sciences; and it remained undisturbed even during the absence of its rulers in the wars against the infidels.

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CHAPTER TWENTYNINTH.

INVASION OF OTTOMAN TURKS.

> Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent to thee, how often would I have gathered thy children as the bird doth her brood under her wings, and thou wouldst not? Behold thy house shall be left to thee desolate. LUKE XIII, 34, 35.

I. NECESSITY OF UNION.

THE third period of the war of 1000 years was a hand to hand fight with the Ottoman Turks for the independence of Europe. Never did the necessity of a united Christendom appear more clearly than in this momentous struggle. If the Turks could have attacked the Christian nations one by one, they could easily have conquered them. In fact, in the fifteenth century they overwhelmed the Greeks, who had isolated themselves from the rest of Christendom; but they could not subdue the united Catholics who defended the Danube. In the sixteenth century, when Protestantism had introduced division among the Christians of the West, the formidable Solyman advanced into the heart of Europe, but he was driven away by the great Emperor Charles V. For a century and a half longer they continued to threaten and to attack the Christians by sea and by land, but they were crushed by the southern nations of Europe, whom the Popes had united against them.

II. RUIN OF SCHISMATIC GREEKS.

It was to protect Europe which the Greeks left exposed, that the Crusaders established the Latin Empire of Constantinople (1204—1261). Michael Paleologus overthrew it, and his successors relapsed into the schism from which he had emerged.

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The Ottoman Turks (1300) were growing strong in Asia Minor, and preparing for the conquest of Constantinople. Urkhan (1327) formed the splendid army of the janissaries out of Christian youths captured or kidnapped and frenzied by the fear of discipline or the bait of sensual pleasures. In the course of time 500,000 Christian children were thus turned into the most valiant soldiers of the false prophet. They constituted the earliest standing army organized in those times. In 1356 Urkhan captured Gallipoli, and thus the Turks obtained their first foothold in Europe. His successor took Adrianople, and made it his European capital; notwithstanding the resistance of the Christians along the Danube. The Sultan Bajacet made a vow to feed his horses with oaths on the high altar of St. Peter's in Rome, and he completely defeated a second Christian army at Nicopolis in 1359. But his progress was stopped by the invasion of the fierce Mongol conqueror Timour Lenk, who defeated and captured him at Ancyra. A civil war ensued between his three sons, and further weakened the Turks. It was the last opportunity for the Greeks to crush their mortal enemies, and they did not avail themselves of it. Bajacet's grandson Murat II (1421) besieged Constantinople, and took the harbors of the Black Sea. He ascended the Danube, were the valient John Huniades and Cardinal Cesarini repelled him from Belgrade. His son Mohammed the Conqueror (1441—1480) avenged this repulse by the victory of Warna, where Cardinal Cesarini and King Wladislaw VI were slain. However, the Christians, having gathered a fourth army on the Danube under St. John Capistran, twice defeated the formidable victor and repelled him from Belgrade (1456). In vain did Mohammed attack at Croya the undaunted prince Scanderbeg, who defeated him with the aid of a fifth body of crusaders. In vain did he besiege the intrepid Knights of Rhodes, who, under d'Aubuisson, opposed the most heroic resistance. But he succeeded in capturing the Greek capitals of Constantinople (1453), and Trebizond (1462), which achievements won him his title of Conqueror.

In 1452 Mohammed had built a large fortress on the European side of the Bosphorus. The Greeks complained,

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and he answered by a declaration of war. Constantine XII (1448—'53) was a true Christian Emperor. In this hour of supreme danger he wrote to the Pope to implore his help. Nicholas V appealed to all the Christian states, but Genoa and Venice alone responded, and they sent only 2500 men. So prejudiced were the Greeks that the populace insulted their friends from Italy who had come to their rescue. High Admiral Notaris was heard to say that he would rather have the Turban of Mohammed at Constantinople than the Tiara of the Pope. The city hardly contained 10,000 soldiers, while it was besieged by 300,000, by sea as well as by land. A formidable artillery under Mohammed's personal direction thundered incessantly against the walls. The garrison answered by a shower of darts, javelins and Greek fire. Constantine XII was always found where the danger was most threatening. He knew no rest. His days were spent in fighting, and his nights in directing the workmen who repaired the breaches made on the ramparts. The resistance lasted nine weeks, and did not seem to slacken. The harbor was closed with a massive chain. Mohammed hit upon a plan of transporting his warships into the port by sliding them over the obstruction on greased planks. During a single night he succeeded in getting eighty ships into the very center of the harbor. The besieged were equally dismayed and astonished, and saw that their end had come. Like a pious cavalier Constantine spent his last night in the church, assisted at Mass and received Holy Communion. He exhorted his soldiers to perish gloriously rather than lay down their arms. He said: "The spirits of our departed heroes look down upon us at this moment. If Constantinople must fall, I shall find my grave beneath its walls." Mounting his horse, he hurried to the fortifications. It was the 29th of May, 1453. The immense Moslem army, uttering furious yells, stormed the ramparts, and crushed the handful of defenders.

Constantinople, falling for the first time into the hands of the barbarians, underwent all the horrors of a furious sack by savage enemies. Its inhabitants, to the number of 100,000, were reduced to slavery, massacred, or reserved

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to exquisite torments. Constantine had disappeared in the thick of a melée on a breach. His corpse was recognized and his head cut off and taken to Mohammed, who sent it as a bloody trophy to his people in Asia.

The Sultan claimed in the Church the same rights as those enjoyed by the emperor: He confiscated all the stone churches and turned them into mosques; and he installed a schismatic patriarch of Constantinople, willing to be his servile tool in place of the lawful incumbent of the See, who had returned to Catholic unity at the Council of Florence, and who now took refuge in the West.

Some distinguished Greeks escaped in the Venetian galleys, carrying with them precious manuscripts of the classics and of the Fathers, and fine masterpieces of Greek art, with which they enriched the Vatican library and various Italian museums. They were welcomed and well-treated by Pope Nicholas V; and their knowledge and labors gave a new impulse to art and letters. About the same time Guttenberg invented the art of printing, which spread and perpetuated the monuments of literature through all lands and ages.

III. TRIUMPH OF CATHOLIC EUROPE.

When Mahomet II took Constantinople, he transplanted the relentless battlefield into the heart of Christendom. Europe trembled, and the Popes ordered, that every noon there should everywhere be rung "the Turkish bell", to arouse all Catholics to prayer or war against the advancing barbarians. Not only did the Catholics resist those most formidable of conquerors, but in the course of a century they broke the Turkish power.

From 1522 to 1566 Solyman the Magnificent fought against all his neighbors to establish a universal empire, and he personally conducted thirteen expeditions. What increased the danger a hundredfold was the division of Europe, and the refusal of the Protestants to march against the Turks. The Popes with the southern powers alone had to face the danger, but Christ watched over His barque threatened by the storm, and, notwithstanding

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his military genius and his fiery heroism, Solyman made little progress in his wars, whether in Europe or in Asia.

In Europe his attacks were first directed against the Mediteranean powers. The Knights Hospitallers of St. John were the bulwark of the Christians and the terror of the Mussulmans in the Mediterranean waters. Mohammed II had attacked them in vain on their fortified island of Rhodes; but in 1522 Solyman besieged them, with 300,000 men, and converted their fortress into a heap of ruins. There were only 800 knights and 4,000 men at arms but they repelled all the Mohammedan forces for six months and finally obtaining an honorable capitulation, retired to Malta, where they constructed a new and impregnable fortress, and in 1565 they again repelled the great warrior.

Venice was still predominant in the Mediterranean, and Solyman engaged the famous pirate Barbarossa of Tunis to break her power. But Charles V sent a fleet which captured Tunis, the nest of pirates, and delivered 20,000 prisoners. Solyman directed his most strenuous efforts against Hungary, where he excited civil wars, and against Austria, where Protestant bitterness welcomed and assisted him. He undertook six expeditions into Hungary. In the first he killed king Louis II and raised to the throne Zapolya, a prince of Transylvania. But the nobles elected a brother of Charles V, Ferdinand, who had married Louis' sister, and who expelled the Turkish pretender. Solyman again invaded Hungary. Profiting by the fury of the Protestants, whose motto was "Rather Turks than Papists!" and the jealousy of the kings of France, who were desirous of humiliating the house of Hapsburg, he was able to penetrate into the heart of Europe and besiege Vienna. When the valiant Emperor Charles V was free from his other enemies, he marched against the Turks. But Solyman did not care to meet the foremost hero of Christendom. He retreated to Constantinople, and recognized Ferdinand as king of the half of Hungary still remaining in Christian hands. Ten years later a new contest for the throne ensued, and furnished him another pretext for invading Hungary, which he almost turned into a desert. He died while besieging the little town of Sigeth.

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The Turks were very powerful in the Mediterranean and wrested from Venice the island of Cyprus, which they cruelly devastated. The holy Pope Pius V preached a Crusade against the infidels, and ordered the recitation of the beads all through Christendom to pray for its success. He enlisted the mighty republic of Venice, and Philip II, the powerful king of Spain, and committed to Philip's half brother, Don Juan of Austria, the combined forces of the southern states. The two fleets met in the Gulf of Lepanto, and gave battle on the seventh of October, 1571. The Turkish commander fell, his head was cut off and displayed on a Christian mast, and that fired the courage of the crusaders, who annihilated the infidel fleet. St. Pius knew of the victory by a vision, and, interrupting a conference with the Cardinals, he told them there was occasion to render thanks to God for a signal victory. He instituted the feast of the Holy Rosary, to commemorate the happy event, and added to the Litany of Loretto the invocation: "Mary, Help of Christians, pray for us."

After the thirty Years' War had exhausted Germany, Kara Mustapha gathered an army of 300,000 Mussulmans and besieged Vienna (1682). The Emperor Leopold and his court fled. There where left in the city 50,000 soldiers who, assisted by the inhabitants, made a vigorous resistance. Fortyfive days of siege exhausted them, and Vienna, the rich capital of Eastern Europe, seemed doomed to plunder and destruction. Pope Innocent XI summoned Sobieski, the valiant king of Poland, to the help of the distressed city. The hero appeared on the mountains with 20,000 Poles. His troops were ill-clad and poorly equipped. "Do you see those men?" said the king; "They have sworn to clothe themselves with the spoils of the enemy." "If these words," said a chronicler, "did not clothe his soldiers, they armored them!" In the morning Sobieski and his officers assisted at the Holy Mass celebrated by the Papal Nuncio, and the king served it himself, kneeling down and extending his arms in the form of a cross. At ten o'clock he gave the signal for battle. After a fight of three hours, he saw the enemy wavering, and ordered a

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charge. A fearful hand-to-hand fight followed. At five the Turks broke their ranks and fled in utter rout. At nightfall, of all the besieging army only 20,000 corpses were left to guard the walls of the city. The Turks fled so precipitately that they left behind them 100,000 tents, 300 pieces of artillery, and 5,000 barrels of gunpowder. The following day Sobieski was received in triumph, and the mothers held up their children that they might behold their saviour. He himself intoned the Te Deum, which was chanted by the whole people. Then he sent to the Pope the standard taken from the enemy, with the famous words of Caesar, altered, from humility, into *Veni, vidi, Deus vicit*! "I came, I saw, God conquered." By this act of homage, he expressed the gratitude of Christendom to the Roman Pontiffs for saving it from the galling yoke of the Moslems. Then the Popes leagued Poland, Austria and Venice against the Turks, who were thus thwarted forever in their plans against Christian Europe.

IV. THE CHURCH ALONE SAVED CIVILIZATION.

The Catholics alone fought and defeated the enemies of Christian civilization. In the fearful onslaught of the Ottoman Turks, not only did the Protestants not stand up for the name of Christ, but they revolted against his standardbearer, the noble Charles V, and leagued with the Moslems. It had been the same story in the struggle against the Seljukian Turks and the Arabs; The Greek schismatics did not coöperate, and the Catholics had to do all the hard fighting. They alone, the firm and faithful believers, appreciated Christianity as the greatest boon of mankind, and therefore they were ready to sacrifice their fortunes and their lives for its defence. They alone preserved their freedom, their manhood and their virtue; to them alone is due our superior civilization.

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her monuments. These and their fellow-revolutionists the world over threaten more destruction than the Huns and the Vandals accomplished in the fifth century.

The Freemasons struck their heaviest blows against the Papacy. The Revolution killed Pius VI; Napoleon chained Pius VII, and Victor Emmanuel robbed Pius IX. They hoped to forever silence the Vicar of Christ. The Vatican Council proclaimed the Roman Pontiffs infallible in all definitions of faith and morals. The Freemasons grew still more fierce; but the Catholic population clung closer than ever to the Vicar of Christ.

Why did Providence allow the oppression of the Christians to such a degree? First, because many had turned their backs upon Christ. Let them taste the bitter fruits of their apostasy, and they will grow disgusted with their folly and crime. Secondly, because many Catholics do not have a thorough-going loyalty to the Vicars of Christ or the courage to stand up for their own convictions. As soon as they arise to defend their faith, like the Maccabees of old, they will reconquer their liberty and their prosperity. The Catholics of Germany compelled the ultra-Protestant Empire of Bismarck to grant them liberty of worship. Leo XIII bade the Catholic laymen to stand up for their religious rights, to unite in national societies and to meet in international congresses in order to revindicate their liberty against the handful of Freemasons who are trampling them under their feet.

The confusion and failure of Liberalism, and the justice, harmony and solidity of the Church of God are symbolized by the tower of Babel and the Church of St. Peter. After the flood, men took upon themselves to rear an immense tower as a protection against another similar punishment.

"They said: Come, let us make a city and a tower, the top of which may reach to heaven; and let us make our name famous. . . . And the Lord said: Let us confound their tongue, that they may not understand one another's speech. . . . Therefore the name thereof was called Babel, because there the language of the whole earth was confounded." Genesis xi, 4, 7, 9.

Thus God punished their pride, brought to naught their foolish undertaking, and scattered them over the face of the earth. When the Catholic Church had made the

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THE MODERN AGE

A. D. 1517—1899

FROM LIBERALISM TO LIBERTY.

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ruinous and impious systems, which necessarily lead to impiety, impurity and anarchy. These luminous and irrefutable documents are mines of reliable information on the great questions of today, and ought to be in the hands of every Christian.

In his Encyclical on Liberty, Leo XIII distinguishes between physical, moral and legal liberty, and he describes the benefits of a duly-regulated freedom, in contrast with the evils of an absolute lawlessness. Here are a few of his thoughts and words.

"Liberty is the highest gift of nature. It was always cherished by the Church, who defended it against the Manicheans, the Protestants, the Jansenists, the Freemasons and the Fatalists."

"Physical liberty is the faculty of choosing means for the end proposed; for he only is master of his actions who can choose one thing out of many."

"Moral liberty here is exemption from the law of God: it is freedom to act wrongly, and it is nothing but an abuse of liberty ..... Just as the possibility of error and actual error are defects of the mind and attest its imperfection; so the pursuit of a merely apparant good implies a defect in human liberty. The possibility of sinning is not freedom but slavery. 'Whosoever committeth sin is the slave of sin.' John VIII, 4."

Legal liberty is the allowance by law of some questionable actions, for the sake of the general good. The Church allows all possible toleration of the modern liberties of conscience and worship, speech and education. "There is no form of government nor any effort for true liberty that is forbidden by the Church. As for tolerance, it is surprising how far removed from the justice and the prudence of the Church are those who profess what is called Liberalism." However, the Church cannot recognize the moral right to deny God and to teach evil, which is an insult to the Almighty and a scandal to His people.

"The laws of the Gospel not only far surpass the wisdom of the heathen, but are an invitation and an introduction to a state of holiness unknown to the ancients; and, by bringing man nearer to God, they make him at once the possessor of a more perfect liberty. Thus the powerful influence of the Church has ever been manifested in the custody and protection of the civil and political liberty of the people. Slavery, that old reproach of the heathen, was mainly abolished by the efforts of the Church. The impartiality of law and the brotherhood of man were first asserted by Jesus Christ, and the Apostles reechoed His voice when they declared that there was neither Jew nor Gentile, nor barbarian nor Scythian, but all where brothers in Jesus Christ. Savage customs are no longer possible in any land where the Church has once set her foot; gentleness speedily takes the place of cruelty and the light of truth quickly dispels the darkness of barbarism."

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"In civilized nations the Church resisted the tyranny of the wicked, protected the innocent and the helpless from injury, and supported the government."

"But there are many who follow in the footsteps of Lucifer, and adopt as their own his rebellious cry: I will not serve! and consequently substitute for true liberty what is sheer license. Such are the men who, usurping the name of liberty, call themselves 'Liberals'. They deny the existence of any Divine authority to which obedience is due, and proclaim that every man makes his own law; whence arises that ethical system which they style 'independent morality' and which, under the guise of liberty, exonerates man from any obedience to the commands of God and substitutes a boundless license..... If the determination of right and wrong is at the mercy of the majority, it is simply a downward path to license and anarchy."

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CHAPTER THIRTYFIRST.

LAX PROTESTANTISM.

Such false apostles are deceitful workmen, transforming themselves into the apostles of Christ. And no wonder, for Satan himself transformeth himself into an angel of light; therefore it is no great thing if his ministers be transformed as the ministers of justice. II CORINTHIANS XI, 13—15.

I. LUTHER A SECOND MOHAMMED.

LUTHER has been represented as the savior of liberty and religion. "Did he not deliver Europe from the yoke of the Popes and the superstitions of an idolatrous worship? Did he not restore the pure religion of the Gospel?" The great historians of our day proclaim that he inaugurated an unbearable despotism and a fearful decline of faith and morals. Luther himself claimed more authority than any Pope ever did, and caused more harm to Christendom than it ever suffered before; as can be sufficiently proven by his own statements in his published works (partially collected in pamphlet form by Rev. J. F. X. O'Connor, S. J.). His principles have weakened or annihilated faith in Christ, and destroyed the fear of the Lord; they have torn Christendom to pieces and let loose the passions of men. There are several points of resemblance between Mohammed and Luther, as founders of new religions. Both acted under the stimulus of their own ambition, without any Divine call. Both were sensual men, as their lives and works and their influence in the world plainly show. Both were the scourge of the degenerate Christians of their times.

II. DESPOTISM IN FACT.

1. A False Prophet.

Luther was born at Eisleben in Saxony. He became an Augustinian friar. In 1517 he started the Protestant Revolt, which threw all northern Europe into an uproar, and he died in 1546.

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A self-appointed prophet, Luther changed the Scriptures at will to prove his new doctrines. He is sometimes represented as the discoverer, and the first translator and correct interpreter, of the Bible. It is false that the Bible was not in common use before his time. In the Caxton exhibition of London in 1878 there were exhibited sixty copies of as many different editions of Latin and vernacular Bibles printed before 1503. It is false that Luther made the first and best version of the Scriptures, for he used as a basis several Catholic translations already in existence. It is also false that he was the best interpreter of Holy Writ; for he sacrificed everthing to his own personal ideas and to mere rhetorical considerations. Dr. Amser, who afterwards made an original translation of the Bible, proved that Luther's translation contained more than 1400 errors and forgeries. The addition of the word "alone" to Romans iii, 28, is an example of his high-handed treatment of the sacred text. "Man is justified by faith *alone*, without the works of the law", he made the verse read. Luther rejected certain of the canonical books without any other reason than his personal dislike for them. He had but little respect for the three synoptic Gospels, he despised the Epistle of St. James and the Epistle to the Hebrews, and he threw out all the Greek books of the Old Testament. That he had no Divine inspiration clearly appears from his own variations, and from the decline of faith and morals which set in among his followers.

2. A Presumptuous Doctor.

Luther put himself above all the lights of the Church, and pretended to know more than all the Schoolmen, Doctors and Fathers of the past centuries, whom he abused as "knaves, dolts, asses and infernal blasphemers." Confuted in a public discussion at Leipzig, in the presence of the professors of the universities of Paris, Louvain and Cologne, he characterized these learned men as "mules, asses and Epicurean swine." He asserted that St. Augustine often erred, and that the works of St. Thomas were "a mere theological abortion, a sink of error, a compound of all sorts of heresies which destroy the Gospel."

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3. An Intolerant Anti-pope.

The pseudo-reformer of Wittenberg was possessed of a Satanical hatred against the Popes, but, while declaiming against their authority, he arrogated to himself more power than they had ever pretended to. He suffered no contradiction from any one, and he forced his new religion upon an unwilling people. He contended in a pamphlet that the Papacy is an institution of the Devil, and he abused all Popes, Bishops, priests, monks, and Catholics in general, in the coarsest manner.

The people were loath to recognize his authority, but Luther forced them to it by the sword of the secular princes. To these he offered as a bait the ecclesiastical property. They seized it eagerly and became the chief champions of Lutheranism. Among them were Philip of Hesse, Albert of Brandenburg and Frederic of Saxony, and the Scandinavian king Christian II (1513—1523). The last-named was driven from the throne by his indignant subjects and the Scandinavian lands were divided as he had tried to divide the Church. But his successors Christian III (1533—1588) and Gustavus Vasa (1522—1560) succeeded in introducing Protestantism against the will of their people. The Protestant rulers pretended to the right of enslaving the consciences of their subjects, and those of Germany waged three civil wars to uphold that claim. In the Thirty Years' War they called all the rulers of northern Europe into Germany to help them maintain that despotic principle.

Far then from being a popular movement, Protestantism was received with repulsion by all true and fervent Christians. It was welcome to the lukewarm or evil-minded ones, as a relaxation of the Christian faith and morals. Says Bossuet:

"What wonder that heresies which favor the inclination of corrupt nature should have spread with great rapidity, and that those which assailed incomprehensible mysteries should have dragged along with them in the ways of impiety the curious, the proud, the presumptuous minds which always abound? Is it a matter of astonishment that in the excitement of an ill-regulated zeal against disorders which the Church was first to mourn many Christians were carried even into schism and revolt? Their success is no more surprising than that of Mohammed, for it displays the same characteristics."

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III. LICENSE IN PRINCIPLE.

The main principles of Protestantism are the private interpretation of the Bible and salvation by "faith" without good works.

Granting to every one the right to interpret the Scriptures without being able to confer the power of doing so, it threw its followers into endless and useless disputes. Allowing them to twist every text and every incident of Scripture according to their own caprices, its only logical conclusion was utter unbelief. It is folly to interpret the Divine oracles by the human mind alone, which is neither sure nor powerful enough for such a work. Many phenomena of color seem mysteries and contradictions to a blind man; and, in a similar way, there are truths above the capacity of our feeble intellect, which is dazzled by the slightest ray of the Divine light.

Hence it came to pass that the private interpretation of the Bible led to hopelessly contradictory conclusions and bred a swarm of warring and ever-changing sects.

Luther himself wrote to the Christians of Antwerp: "There are as many sects as there are heads. Every booby imagines himself inspired by the Holy Ghost and wants to be a Prophet." He alternately affirmed and denied the seven sacraments and the authority of the Councils of the Church. He often preached what he did not believe himself, as he frankly avowed to Anthony Mussa, who had complained that he could not believe what he was preaching. He wrore to the friars of Wittenberg:

"How often did my heart faint, punish and reproach me with the following pungent argument: "Art thou alone wise? Could all the others err and have continued to err for so long a time? How if thou errest and leadest into error so many people who will all be damned forever?"

But the unfortunate man silenced these warnings of his troubled conscience by persuading himself that they were diabolical illusions which he was bound to resist!

Protestantism became a battlefield of religious disputes. Its followers questioned everything. The Anabaptists refused to acknowledge the lawfulness of validity of infant baptism, and the Sacramentarians rejected the Real Presence. The very fundamental doctrine of Pro-

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testantism, "justification by faith alone," was questioned everywhere. There was a profound contempt for the ministers of the false gospel and a total lack of practical charity. Luther says:

"A poor village parson is now the most despised of all. There is no peasant that does not trample him under his feet. They let them herd cows and hogs like other peasants. I would prevent them from having any pastors and preachers, and let them live like swine as they do anyway."

According to Luther, when the plague broke out in Wittenberg in 1527 and 1539 the people were filled with such horrible fear "that the brother forsook his brother and the son his parents."

Proclaiming justification by faith alone without good works, Luther let loose all the passions of man. He wrote to Melanchthon: "Be a sinner and sin boldly, and more boldly still believe and rejoice in Christ, who is a conqueror of sin and of the world. Sin is our lot here below. Sin cannot deprive us of Christ, even if in one day we were to commit a thousand adulteries and a thousand murders." Goethe thus expresses Luther's sentiments:

"Who loves not women, wine and song
Remains a fool his whole life long."

Luther had studied the most licentious Pagan authors, and he harped continually on the impossibility of continence. He pretended that "no man or woman could be chaste in primitive, much less in fallen nature. To vow to abstain from this natural propensity is the same as to vow that one will have wings and fly and be an angel." Luther, himself a priest, "married" the nun Catherine Bora. He allowed divorce, and sanctioned the bigamy of Philip of Hesse.

He often described the corruption of his followers in terms similar to the following:

"The people are like pigs, dead and buried in constant drunkenness. I often wish that these filthy swinebellies were back under the tyranny of the Popes."

Why did he induce them to revolt against the Popes, who had made of the Germans one of the most refined peoples of the world?

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Five month before his death he wished to leave his capital of Wittenberg on account of its corruption. He wrote to his "wife":

"Away from this Sodom! I would rather wander about and beg my bread than to allow my poor old last days to be martyred and upset by the disorders of Wittemberg."

What a desperate state for the first city of Protestantism to be in? What a difference between Peter's Catacombs and Luther's Sodom!

Luther continually speaks of the Devil. He describes himself as having seen him and disputed with him on various occasions, and it was after a long discussion of the kind that he took the step of abolishing private Mass. What a reformer, who chooses his measures according to the dictates of Satan! His fellow "reformer" Zwingli compliments him in this wise:

"Luther is not possessed of one but of a legion of devils. He wrote all his works by the impulse and at the dictation of the Devil, with whom he had dealings, and who in the struggle seems to have thrown him by victorious arguments."

Threadwell, his American apologist, says:

"If we believe himself a legion of devils was at his heels continually, and neither rhetoric nor invective succeeded in expelling them."

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CHAPTER THIRTYSECOND.

RIGORISTIC PROTESTANTISM.

> Woe to you scribes and Pharisees, hypocrites; because you tithe mint and annis and cummin, and have left the weightier things of the law, judgement and mercy and fath.
>
> MATTHEW XXIII, 23.

I. MOHAMMEDAN FEATURES OF CALVINISM.

THE gloomy Calvin gave a cheerless form to Protestantism, and brought into Christendom the Mohammedan features of fatalism and intolerance. He taught that God has predestined a part of mankind to eternal happiness, and another part to eternal damnation, to which destinies be will bring them irresistibly. Only a genius could build up such a repulsive system; but no genius could preserve it from its fatal consequences. By his literary talents Calvin veiled the horror of his doctrine of predamnation, by his commanding authority he imposed an iron rule upon his followers; and by his organizing power be united the forces of Protestantism, and made of Geneva a second Rome. He founded an academy of philosophy and theology, which became the great nursery of Protestant ministers, and he divided the preachers into pastors, elders and deacons. But his ingenious measures cauld not prevent the inexorable consequences of his crude fatalism and his unbearable rigorism. It generated cruelty and despair; and caused a reaction to utter unbelief and hideous immorality.

II. A GLOOMY SYSTEM.

1. Fatalism.

Calvin's characteristic doctrine is the tenet of absolute and unconditional predestination. In his "Institutes" he says:

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"One portion of men God has foreordained to everlasting happiness, n order to manifest his mercy on them. These are perfectly sure of their happiness and cannot be damned. All other men God has from all eternity foreordained to damnation in order to manifest his justice in them. These notwithstanding the greatest efforts cannot attain to salvation."

Moreover, Calvin says that none are chosen but his own followers, who observe all and every one of the minutest commandments of God, which he exaggerated into unbearable burdens.

At the outset Calvinism was a system of fear and trembling, in which God and His representatives on earth were nothing but bloodthirsthy tyrants. Now this absurd doctrine has been discarded by the greater number of those who profess to be Calvin's followers. If Calvin had been sent by God as His messenger, could he have taught such an impossible doctrine as the cornerstone of his system, and could that very fundamental principle be subject to change?

2. Intolerance.

Exiled from France for unnatural crimes, Calvin arrived in Switzerland, which had already been disturbed by the agitations of Swingli for fifteen years. Called to Geneva in 1536, he ruled that city with an iron hand till his death in 1564. For only four years did the liberty-loving citizens succeed in driving away their foreign master. Calvin was as absolute and as tyrannical as a Mohammedan Khaliph. He held under his control the council of twenty-five burgomasters, and instituted a consistory of eighteen members to prevent any attack against his person or his cause. It was a tribunal of inquisition far more severe and far more searching than the Spanish Inquisition. Calvin suppressed all liberty, personal as well as civil and religious. He arbitrarily regulated matters of dress, diet and trade, and the daily routine of life. He condemned to prison the merchant who played at cards, the peasant who spoke harshly to his beast, and the citizen who did not extinguish his lamp at a certain hour. Every year the Inquisitorial Consistory instituted hundreds of prosecutions for blasphemy, calumny, obscene language, lechery, insults

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to Calvin, attempts against the French exiles, and offences against the ministers. Calvin never forgave a personal injury. He was as watchful as a tiger to pounce upon his prey. He sent several distinguished citizens to prison or to exile for a difference of opinion with him. He executed for heresy Berthellier and Servatus. The latter was a Protestant physician, of independent opinions, who had been banished from Vienne, in France, through the intrigues of Calvin. Passing through Geneva he was cast into jail and left a prey to disease and vermin. After six weeks of torments he begged in vain for fresh linen, and he also wrote four times to supplicate the right of defence. Calvin refused everything, and even laughed at the agony of his dying victim, who was burned at the stump of a tree outside of the city.

Calvin was struck by ten diseases, which he describes to the physicians of Montpellier. He cursed the day he ever studied or wrote. The Protestant Schlussemberg says:

"God struck this heretic with a heavy hand, so that, despairing of his salvation and invoking the devils, swearing, execrating in an awful way, he gave up the ghost. Worms were growing in a horrible aposteme in his most intimate parts, in such wise that none of the attendants could endure the smell."

Calvin died on May 27th, 1564, at eight in the morning, and was buried at two in the afternoon of the same day, although many people had come from afar to see him a last time. Theodore Beza, his worthy successor and biographer, tried to conceal these facts; but they are admitted to-day by the most serious historians. Calvin's memory, long held in veneration, has gradually fallen into disrepute. At his third centennial celebration, the city of Geneva refused to acknowledge him as a national hero or a national saint, and by way of protest against the celebration the capital sentences of Berthellier and Servetus were posted on the walls."

III. EVIL FRUITS OF CALVINISM.

The great mistake of Calvin was that he made Divine commandments out of Evangelical counsels, and even out of notions of his own utterly without Scriptural founda-

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tion. He thus discouraged his followers, and made them despair of being able to comply with his regulations. In the Church of God there exist religious orders prescribing more severity than the strictest Calvinism. But they are voluntarily joined by persons aspiring to a special state of spiritual perfection, while Calvinism was imposed upon all as necessary to salvation and under pain of the law. Excessive rigorism is as fatal as excessive laxity, for it soon destroys all joy and all hope. The natural consequences of such a stern doctrine and intolerable discipline were discouragement and despair, doubt and unbelief and a multitude of other sins. How could people long believe in the tyrannical God described by Calvin? Unable to understand such a cruel God and to observe such stringent laws, they gave them up altogether, and ceased to make any pretense of serving Christ.

That rod of iron, far from uplifting the people, threw them into real crimes. Dr. Paul Henry says:

"To those who imagine that Calvin did nothing but good, I would produce our registers covered with records of ilegitimate children, who were exposed in all parts of the town and country, hideous trials for obscenity, men and women burnt for witchcraft, sentences of death in frighful numbers, and all that in the very generation nourished by the mystic manna of Calvin!"

What a contrast between the records of the criminal courts of Calvin's Geneva, and the acts of the matyrs of Peter's Rome!

The plague broke out in 1543, and the officials asked for at least one minister to attend the dying who were crowded in the hospital. The preachers met for the purpose of drawing lots to decide who was to go. Only one was willing to expose himself if the lot should fall upon him. The others said that God had not given them the grace to have courage and strength to go to the hospital! None of them went. There was only a French poet, with one companion, who were brave enough to attend the sick.

The Calvinists, and especially the Puritans, have often been represented as the champions of liberty and independence. If liberty means a right to destroy the liberty of others, if independence means a right to overthrow all

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other power but their own, they have illustrated them to perfection. For the intolerant spirit of Calvin descended to his disciples in all lands, who oppressed the people wherever and whenever they had a chance, and conspired against the governments they could not control. Although an insignificant minority in France and Belgium, the Calvinists, under the names of Huguenots and Gueux, attempted by bloody wars to reduce those countries under their control. In Germany they greatly embittered the Thirty Years' War. In Scotland and England they overthrew the governments and persecuted all their fellow-citizens who where not Calvinists. They carried their fanatical principles into America, and acted on them until the Declaration of Independence, when they were compelled to desist for the sake of the common safety and the perpetuation of the confederation of colonies.

They fastened on the people an unbearable yoke of Pharisaic observances. They made no crime of civil war, or the enslavement and extermination of savages, but they made it a crime for a man to absent himself from their heartless services, or for a mother to kiss her baby on a "Sabbath day!"

The most fatal indictment against the work of Calvin is that from the ranks of his followers have come the greater number of complete apostates and unbelievers. Is it the work of God to drive the Christians away from the Savior? Has Calvin occomplished the work of the Master who came to look for the forlorn Sheep?

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CHAPTER THIRTYTHIRD.

AUTOCRATIC PROTESTANTISM.

> There was a slaughter of young and old, a destruction of women and children, and killing of virgins and infants . . . And there were slain . . . fourscore thousand, forty thousand were made prisoners and as many sold. But this was not enough. He presumed also to enter into the temple the most holy in all the world . . . . And taking in his wicked hands the holy vessels, which were given by the cities and kings for the ornament and the glory of the place, he unworthily handled and profaned them. II MACHABEES v, 13—16.

I. SPIRIT OF ENGLISH REVOLT.

THE English historian Cobbett, himself an Episcopalian, proves by irrecusable official documents that the so-called "Reformation" in England was an imposition on, and a degradation of, the English people. Lust, ambition and rapacity were its motives; bloodshed, starvation and legal prosecution were the means used to impose it upon the people; and corruption and pauperism were the results. It is with the fullest justice that Henry VIII and Elizabeth are called the Neros of the North. No Christian prince ever equalled their cruelty and their other crimes; or did more injury to the religion of Our Lord Jesus Christ.

II. SCHISM OF HENRY VIII.

The first step of the English Revolt was taken by Henry VIII in 1533, and consisted of schism, accompanied by robbery and slaughter. Henry VIII was a powerful and brilliant king, and a defender of the Faith against Luther, until he delivered himself up to his passions. Cobbett says that then he became "the most unjust, hardest-hearted, meanest and most sanguinary tyrant that the world ever beheld, whether Christian or heathen." After seventeen years of happy married life with the great

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Spanish princess Catherine of Aragon, the daughter of Isabella, he was fascinated by the charms of Anne Boleyn and consequently sought a divorce from his queen, under the pretext that she had been the wife of his deceased brother. In hope of quieting down his passions, Pope Clement VII protracted negotiations. But Henry brooked no delay: He dismissed his prime minister Cardinal Wolsey; he consulted the universities of Europe, which decided against him; and he attempted coercion by refusing to allow any further exercice within his realm of the Papal rights of receiving the first fruits of vacant benefices, and confirming Episcopal elections.

All these things failing to obtain the coveted divorce, two arch-rascals counselled him to separate from Rome and to recur to his own courts. They were the hypocritical Thomas Cromwell and Thomas Cranmer. Appointed respectively Lord Chancellor and Archbishop of Canterbury, they granted a decree of divorce from Catherine and approved of the marriage with Anne. Banished from the court, and deprived of her only child Mary, the noble Catherine died in 1536. Three months later her supplanter was accused of adultery, proved guilty with four different partners, and beheaded. Henry is said to have wept at the death of Catherine, but he dressed in white at the execution of Anne, and the following day he married Jane Seymour, who died unregretted in childbirth. He took three more wives: Catherine of Cleves, a German who succeeded in escaping from the clutches of the royal Bluebeard, Catherine Howard, who was beheaded, and Catherine Parr, who was able to survive the royal liberty only by the exercise of great skill.

At first the Apostolic See merely annulled Cranmer's decision; but in 1535 a bull of excummunication against Henry VIII was signed, which was published in 1538. The King and the Parliament had achieved a thorough secession or schism from Rome. In 1534 they abolished the Papal jurisdiction in the realm, and pretended to make the king "the supreme head of the English Church". By the "Act of Supremacy" authority in all matters ecclesiastical was vested in the crown, and an oath acknowledging

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the royal supremacy was required from all officials, under pain of felony. With one exception the Bishops of England let themselves be browbeaten into subscribing to the declaration that "the Bishop of Rome had no more authority conferred on him by God in this kingdom of England than any other foreign Bishop." The English people were profoundly Catholic, and, especially in the north, they took a vigorous stand against the usurpations of the new lay Pope, notwithstanding the treason of their Bishops. But they were overwhelmed by the royal armies, and all armed opposition was soon crushed out.

With a Parliament that trembled at his feet, Henry carried out his plans by a series of laws and penalties so horrible as to terrify every class of society; and he plundered his subjects on a scale never before known in any civilized country. Holinshed puts down 72,000 as the number of victims murdered by this tyrant. It is said of Henry VIII that "he spared no man in his anger, and no woman in his lust." During his reign of thirtyseven years, he ordered the execution of two queens, two cardinals, two archbishops, eighteen Bishops, thirteen abbots, five hundred priors and other monks, thirtyeight doctors of divinity and law, twelve dukes, one hundred and sixty-nine noblemen of lesser rank, one hundred and twentyfour gentlemen-commoners, and 110 ladies. Among his victims were the noble and saintly Chancellor Sir Thomas More, Bishop Fisher, and the Countess of Salisbury, the king's cousin. The great means of cementing the new order of things was the spoils resulting from the plunder of the parishes, guilds, religious orders, hospitals and all other religious and charitable institutions, by Henry and his satellites.

About 1000 monasteries and 100 hospitals were destroyed and their property seized by the king's minions. This was a social crime which fastened upon England the curse of pauperism. Monastic property was held for the maintenance of the poor; it gave employment to thousands of families, and was the main source of food production. Now the vast farms of the monks were turned into sheep-ranches by the nobles or speculators to whom the king

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gave or sold them, and the price of provisions enormously increased. Many towns, villages and hamlets were in a short time converted into wastes and their inhabitants reduced to beggary and starvation. Although no work was to be had, beggary was made a crime unless licensed by the authorities. If any one begged without license he was first whipped, and then his right ear was cut off and finally his head. Later, Somerset branded the beggars as vagrants and slaves, and gave them to inhuman masters whom they were compelled to serve for a time or for life. Cromwell, the instigator and executor of these barbarous measures, took for himself no less than thirty of the monastic estates. But Henry finally coveted his property and sent him also to the block.

The tyrant lived seven years after his evil minister's death, but it was in disappointment and disease. He raged and foamed against his faithless wives like a wild beast; he passed laws against them, and made himself the laughing stock of all Europe. Gluttony and debauchery made him an unwieldy mass of flesh.

III. HERESY INTRODUCED BY SOMERSET.

Henry VIII had asked that his son Edward VI, born of Jane Seymour, should be educated in the old faith, but his uncle Somerset got possession of him and raised him a Protestant. It was this man who turned Henry's schismatic ecclesiastical establishment into an out-an-out Protestant sect (1547). Cranmer, that prince of hypocrites, was his right arm, and called from the continent the fanatics Bucer, Knox and "Peter Martyr" to Protestantize England. The Holy Mass was declared "a damnable idolatry" and the churches were systematically despoiled. An English service-book known as "The Book of Common Prayer" was hastily compiled from the Catholic Missal and Ritual, a symbol of fortytwo articles of faith was drawn up and both were imposed upon the people by force of penal laws. Formidable insurrections broke out in various parts of the kingdom; but foreign mercenaries were called in to shoot down the brave Englishmen who had the courage to make a stand for religious liberty;

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and by the weapons of German Lutheran hirelings the people were finally forced to submit to the iniquitous innovators. Somerset had already killed one of his brothers, and he attempted to destroy another, called Northumberland, who however succeeded in putting him to death and assumed the Regency himself. Soon Edward VI died, and Northumberland crowned his own daughter-in-law, Lady Jane Grey, a niece of Henry VIII.

IV. CATHOLIC REVIVAL UNDER MARY.

The immense majority of the people were still Catholic, and notwithstanding the conspiracy of Northumberland, Queen Mary entered London in triumph at the head of 30,000 men. Northumberland was put to death and, after a new conspiracy had been unearthed, the pretender also was beheaded. Cranmer, conspiring with France, was likewise executed. Mary wished to restore the Catholic religion, and the always complaisant Parliament passed a bill destructive of the work of Somerset and Henry VIII. In a full public session Cardinal Pole absolved England from heresy and schism. Mary had to defend herself against Protestant conspiracies; and she executed none but traitors and criminals. Hume, a rabit reviler of Mary, puts at 277 the number of executions during the five years of her reign. Cobbett says:

"All the people executed by Mary were without exception apostates, perjurers and plunderers, and the greatest number of them had also been guilty of high treason against Mary herself."

V. FINAL ESTABLISHMENT OF PROTESTANTISM BY ELIZABETH.

Elizabeth (1558—1603) showed herself a true daughter of Henry VIII and Anne Boleyn by her scandalous lust, her religious tyranny and her heartless cruelty. She was often called by her courtiers "the Virgin Queen", but her scandalous relations with Leicester, second son of Northumberland, to say nothing of others, were known to all.

She has also received from certain fanatical perverters of history the soubriquet of "The Good Queen Bess", her predecessor being styled by the same wretched deceivers

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"Bloody Mary". But these misnomers have become obsolete, and now only endure as historical mementoes of the blindness of sectarian partisanship. "For every drop of blood that Mary shed," says Cobbett, "Elizabeth shed a pint. She put more people to death in one year than Mary in all her reign."

Upon the advice of Cecil she brought before Parliament the motion to reëstablish the schism of Henry and the heresy of Somerset. By creating new peers and imprisoning most of the Bishops she had it passed by a majority of three votes. The Bishops, who refused with the exception of one, to take the oath of supremacy, were deposed and new ones nominated. By the authority of the Popess-queen a man named Barlow consecrated Matthew Parker, who had been chaplain to Anne Boleyn, as Archbishop of Canterbury. Barlow was not a Bishop in the English Church of that time. He had once been appointed Bishop of Bath and Wells in Henry the Eighth's State religion, but there is no record of his ever having been consecrated, and on Mary's occassion he had been expelled from the see into which he had been intruded. There was an essential defect in the very intention and very form of Parker's consecration. The ritual used was that which had been invented in Edward's time for the very purpose of expressing the intention of not making a Bishop, in the Catholic sense of the word. It retained of the old Catholic rite only the words: "Receive the Holy Ghost and remember to stir up the grace of God which is in thee by the imposition of hands." This would apply as well to baptism or confirmation as to the consecration of a Bishop. In 1662 the Establishment amended it by adding the words "for the office and work of a Bishop"; but this was just one hundred years too late to save Anglican orders.

The "Book of Common Prayer" was re-introduced in a revised and simplified form, and Somerset's fortytwo articles of faith were reduced to thirtynine. Elizabeth acted like a tigress against her cousin Mary Stuart, Queen of the Scots and legitimate heir to the throne of England. She intrigued with Mary's revolted subjects (the ferocious

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sectary Knox and his followers and abettors) and entrapped her in England, where she cast her into prison in 1568 and brought her to the scaffold in 1587. In order to escape the odium of that barbarous crime, she tried to implicate her victim in conpiracies and to throw the responsibility for the execution upon others. But the Protestant historian Whithekar says:

"I blush as an Englishman to think that this was done by an English queen, and one whose name I was taught in my infancy to lisp as the honor of her sex and the glory of our isle."

Already in 1570 had the Pope excomunicated the faithless queen, but now he deposed her and called on the Christian kings to dethrone her. They themselves had many just complaints against her. For many years she had intrigued with the rebellious subjects of the kings of France and Spain; and she had pirates, like Drake, preying upon Spanish vessels on all the seas and even in the very harbors of Spain. Philip II equipped an immense fleet, extending seven miles from one end to the other, and called it the Invincible Armada. But it was partly destroyed by storms, and entirely disabled by the vigorous resistance of all the Englishmen, both Catholics and Protestants. However the queen showed no gratitude for the loyalty of her Catholic subjects, and went on butchering them as mercilessly as ever. So reluctant were the people to embrace the new religion that at the end of her reign, in spite of the compulsory attendance of all the people upon the Protestant services, one half of England still remained Catholic, as well as nearly all of Ireland.

During the last thirty years of Elizabeth's reign countless penal laws were passed against the Catholics, to make them outlaws and pariahs. To deny the spiritual supremacy of the queen or to communicate with the Pope was declared high treason. Recusansy, that is, refusal to attend Protestant worship, was punished with ruinous fines, imprisonment and bodily chastisement. Any one absenting himself from the services of the new sect for a month was required to pay sixty pounds ($300) into the royal treasury. To say Mass, to hear Mass, or to shelter a priest was to incur heavy fines, and, on repetition of the offense,

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to expose oneself to death on the scaffold or at the stake. In 1594 all priests were ordered to quit the kingdom within forty days. In 1593 Catholics were excluded from commerce, courts and politics. A formidable inquisition, under the name of the Court of High Commission, was created to enforce such penal laws. There were fourtyfour commissioners, who penetrated into the houses, seized private papers, and took cognizance even of an unguarded word. The prisons were filled with sufferers for conscience's sake. The rack was seldom idle in the Tower. Priests were hunted down like wolves; many died in prison and others perished on the scaffold. It became necessary to establish English seminaries abroad in order to educate priests full of heroism to keep the faith alive in these persecuted regions. Such institutions were established at Douay, Louvain and Rome and in other cities of France, Belgium and Spain.

Elizabeth, who had been the cause of so much grief to others, was destined to close her life in sorrow and despair. Before she died she became inconsolable and fell into a moping melancholy. She would sit silent in her chair for whole days and nights at a time, refusing to go to bed. To those who sought to console her, she replied, "I am tied with an iron collar"; and she drove away Parker and other ecclesiastical dignitaries of her own creation who came to console her, calling them "hedge-priests".

VI. EVIL MEANS AND RESULTS.

The effect of the official Protestantization of Egland was a moral and material decline on all sides. The schools were neglected and the universities deserted. The land was inundated with vice and crime. Gambling was almost universal among the nobility and drunkeness spread rapidly among the lower classes. The ale house had more attraction than the meeting house. The preachers of the new gospel were regarded as dicers, petty thieves and open robbers. The parliaments were venal, and the counselors of the court were base and unprincipled men. Bribes were freely given and openly accepted. Macaulay says:

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"A king whose character may be described by saying that he was despotism itself personified, unprincipled ministers, a rapacious aristocracy, a servile Parliament: Such were the instruments which divorced England from Rome."

Froude himself testifies:

"To the universities, the Reformation brought desolation, to the people of England, misery and want. The change of faith has brought with it no increase of freedom and less of charity. The prisons were crowded with sufferers for opinion, and the creed of one thousand years was made a crime by a doctrine of yesterday."

Littledale, a prominent clergyman in the English Establishment and one of the most bitter enemies of the Catholic Church, says:

"The Reformers were such utterly unredeemed villains, for the most part, that the only parallel I know of for the way half-educated people speak of them among us is the appearance of Pontius Pilate among the saints in the Abyssinian [separatist] calendar."

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CHAPTER THIRTYFOURTH.

PERSECUTIONS IN IRELAND.

> They will deliver you up in councils and they will scourge you in their synagogues; and you shall be brought before governors and therefore kings for My sake, for a testimony to them and to the Gentiles.
>
> Fear ye not them that kill the body and are not able to kill the soul; but rather fear Him that can destroy both body and soul in Hell.
>
> He that loveth his father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me. MATTHEW X, 17, 18, 28, 37.

I. A NATION OF MARTYRS.

THE most noble and the most Christian nation of Northern Europe is the Irish nation. In the invasion of the barbarians Ireland defended her institutions, and became the refuge of civilization and the school of apostles. In the apostasy of northern Europe Ireland alone (with the noble exception of Flanders and the Rhineland) remained faithful to Christ and His Church, and she suffered a martyrdom of three centuries for the sake of true Christianity. The most powerful kings of three dynasties attempted to drown her faith in the blood of her children. Nine generations arose and suffered or died for Christ. The English succeeded in conquering the sea, but with all their power and glory they never could conquer the faith of the Irish people.

II. FUTILE EFFORTS OF HENRY AND SOMERSET.

Since 1169 the English kings had been striving to conquer Ireland, but they never got beyond the twenty miles of the Pale along the Channel, which was settled by the Englishmen. Henry VIII resorted to the method of the Roman conqueror: *Divide et impera*—"Divide your enemies and conquer them." He endeavored to embroil the Irish in religious disputes, and to gain some of the chiefs by offering them the confiscated estates of monks and faithful

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Catholic nobles. He appointed G. Browne, a Lutheran, Archbishop of Dublin, and sent T. Cromwell as his agent to the country. In 1536 the Parliament of the Pale proclaimed him Pope, and in 1541 King, of all Ireland. However, the people regarded him with abhorrence.

Somerset resorted to every means to force Protestantism upon Ireland, such as threats, bribes and violence; but all in vain. Only four Bishops (besides his own creature Browne) and three priests in all Ireland were found ready to betray their faith for filthy lucre.

Under Mary the Catholic religion flourished again as before; and only four separatist preachers remained in the land.

III. SYSTEMATIC ATTEMPTS AT EXTERMINATION.

1. Elizabethan Persecution.

Elizabeth carried on a persecution as cruel as those of Nero and Domitian. The Acts of Supremacy and Conformity were imposed under the most formidable penalties. The priests were hunted down like wild beasts, and subjected to horrible tortures. Some were beaten with stones on their tonsured heads till their brains were exposed. Others had their flesh torn from their bodies so that their entrails protruded. Others had pins stuck beneath the nails of their fingers, or the nails themselves torn out by the roots. Bishops O'Hurley, O'Healy and Creach suffered horrible tortures. Elizabeth followed a plan of extermination which brands her as the most coldblooded, heartless and execrable tyrant that ever desecrated the throne of a land pretending to be Christian. Wherever the English soldier passed he was ordered to burn the houses, destroy the crops and kill the cattle of the natives. The poet Spenser says of the Irish:

"Ere one year and a half had passed they were brought to such wretchedness as would move even a heart of stone. Out of every corner of the woods and glynns they came creeping forth on their hands, for their legs could not bear them; they looked like skeletons, they spoke like ghosts crying out of their graves; they ate the dead carrion—yea and one another soon after. In a short space there was none almost left, and a most populous and plentiful country was suddenly void of man and beast."

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To replace the martyred population, Elizabeth confiscated fully three-fourths of the landed property of Ireland, and granted it to English and Scotch colonists. The natives succeeded in repelling the invaders two times, but finally a settlement was made. These foreign colonists were legally the absolute masters of the Irish, while they were their most deadly enemies.

2. Treachery of the Stuarts.

The Irish hailed the accession of the Stuarts with joy, but they were always betrayed or ill-treated by them. James I proclaimed an amnesty for all except "Papists and assassins". It was he who carried into effect the colonization scheme of Elizabeth and planted Ulster with Scotch and British adventurers. Charles I allowed his heartless minister Strafford to treat Ireland as a conquered country, whose inhabitants had no other title to their land than the good will of the king. He started a system of legalized robbery under the name of "an inquiry into the titles under which property was held", and he appointed a commission on defective titles in Connaught for the purpose of dispossessing the Irish landlords and colonizing the province with Protestants. The whole island rose in insurrection, and in 1642 formed the confederation of Kilkenny, which soon became master of the land. The Scotch Presbyterians and the English Puritans revolted against King Charles, gained control of the English Parliament, and made war on their sovereign and put him to death. But the Irishmen remained faithful to him, notwithstanding that he had deceived them repeatedly. Their motto was: "For God, king and country, the Irish unanimously." While the natives were the masters of Ireland, revenge was natural, but it was forbidden by the chieftains; while the officers of the Parliament had for motto: "Extirpate the Irish root and branch."

3. Persecutions by Cromwell and William.

After Oliver Cromwell had executed Charles I (1649), the Irish continued to stand firm for the royal cause, but they were overcome by the Dictator himself. Cromwell

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came with the best of his troops, gained a number of battles, and, to frighten the people into submission, massacred whole cities, like Drogheda and Wexford. Nearly half the population perished; 40,000 soldiers emigrated, and 50,000 young people were sold into slavery. A new and horrible persecution was commenced against the clergy. Five hundred priests were killed and 1,000 were exiled during the ten years of the Puritan tyranny. The second confiscation and colonization of Ireland took place at this time. All the property of the Irish people was declared confiscated, and Connaught was assigned as their residence. That part of the country was bare and desert, and contained no habitation fit for a human being, and, as no one coveted it, the nobles and the poor alike were driven thither to make room for Protestants and foreigners. Cardinal Moran says:

"With famine and pestilence despair seized upon the afflicted natives. Thousands died of starvation and disease. Others cast themselves from precipices, whilst the walking spectres that remained seemed to indicate that the whole plantation was nothing else than a mighty sepulchre."

The population was reduced to 500,000, among whom 150,000 were English and Scotch colonists.

When James II granted liberty of conscience to all, the Protestants called in against him his sister Mary and her husband William of Orange, who defeated the royal army at the battle of the Boyne in 1690. James himself fled to France, never to return, but the Catholics defended Limerick until they were promised liberty of conscience by a solemn treaty. The terms of this compact were shamefully broken, and the Irish people were persecuted more than ever. Their priests were driven out of the country or tracked by the informers who swarmed all over the land. A third wholesale confiscation and colonization was perpetrated. The old scheme of "inquiring into defective titles" was again revived, and under its operation 1,060,792 acres were forfeited to the crown, besides the 10,636,837 already seized. A new class of adventurers were introduced into the country, consisting chiefly of Dutch and German Protestants.

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4. Persecution by the Georges.

The penal laws continued with unabated vigor under the House of Brunswick. Notwithstanding their sufferings, the Irish did not side with "the pretender" Charles Stuart, when he attempted to recover by force the crown of his ancestors; but they were as violently persecuted as if they had. Nobles were hurried to prison, priests were torn from the altars. Then appeared those Jewish miscreants known as priestcatchers, who pretended to be priests themselves, for the sake of ferreting out the real priests and betraying them to the persecutors. One hundred and fifty pounds were offered for the conviction of a Bishop, and fifty for that of a priest or a schoolmaster.

IV. INFAMOUS PENAL LAWS.

Cobbett remarks that more than a hundred enactments of the British Parliament are directed against the Catholic religion. Edmund Burke says that

"the penal code was a machine of wise and elaborate contrivance, and as well fitted for the oppression, impoverishment and degradation of a people and the debasement in them of human nature itself, as ever proceeded from the perverted ingenuity of men."

The Irish Parliament, composed of creatures of the English Court, was still more cruel and unjust than the English Parliament, and respected no laws, whether Divine or human. The Catholics were deprived of all rights, political, educational, religious, civil and industrial. A Catholic could not sit in Parliament, nor exercise the right of suffrage. He was disqualified from resorting to the courts of law, and even from holding the lowest office of trust and profit. To instruct a Catholic was a penal offence. A Catholic teacher was subject to imprisonment, exile or death. Although deprived of schools at home, Catholics might not go abroad for an education under penalty of perpetual outlawry. All priests were banished from Ireland, under pain of transportation, and, should they return a second time, of being hanged, drawn and quartered. Those who concealed or harbored them forfeited all their property; and those who informed against them

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received a high reward. Six-sevenths of the land of the Irish Catholics was confiscated, and the pitiable remainder hardly belonged to them. They could neither buy land nor lease it for more then thirtyone years. It is a wonder how any Catholic Irishmen survived such a persistent and unsparing persecution. Divine Providence must have miraculously fed and sustained Christ's faithful witnesses in the hour of their dire trials.

It was only at the outbreak of the American and the French revolutions that the mountain of iniquitous oppression piled up apon the Catholics commenced to be demolished. Every concession was grudgingly given, and only when it seemed unavoidable. Backed by the Irish Volunteers, Gratton created an Irish Parliament in Dublin (1780—1798). But it was suppressed when the "United Irishmen," fired by the French Infidels, arose against the English government. O'Connell kept on a peaceful agitation, and in 1829 he carried through Parliament the Emancipation Bill, by which Catholic disabilities were in great measure removed. From 1845 to 1847 and from 1879 to 1880 terrible famines afflicted Ireland, and 4,000,000 people emigrated in half a century. The Fenian Brotherhood arose to violently remedy the evils arising from the past confiscations. Less wise and less moderate than O'Connell, it failed in its revolt. However, it succeeded in compelling the attention of the English government to the crying needs of the country. Parnell introduced the method of obstructing all but Irish business in the Parliament, and he organized a land-league to force the reduction of rents. Gladstone staked all his popularity and power to give home rule to the Irishmen, but even this great statesman could not sufficiently overcome the long-standing prejudice to accomplish this result. At the beginning of the year 1899 a system of complete and perfect local self-government went into operation in Ireland, and with the endowment of a Catholic university and the repeal of the law prohibiting a Catholic from occupying the post of Lord-Lieutenant, measures which are confidently expected in the near future, the last official remains of the era of persecution will have disappeared.

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V. HONOR TO WHOM HONOR IS DUE.

We admire the heroic band of Greek warriors at Thermopylae, and the devoted Christian knights at Rhodes, who defended European liberty, civilization and religion against the masters of Asia. The sons of Erin are heroes as great and undaunted as they, for they alone in the North maintained the true faith against the masters of the seas. We admire the martyrs of Rome who for three hundred years were hunted down, and found no other refuge than the bowels of the earth, and from their obscure Catacombs ascended the throne of the Caesars. For three hundred years, in like manner, the Irish were ground to dust, starved to death, or driven to distant shores.

But the storm of persecution served only to scatter the precious seed of faith over all the world. Today more than 15,000,000 of Catholic Irishmen fresh from the fire of persecution stand up in America, Australia, Africa and India as well as in Ireland to proclaim their Catholic faith before the doubting Protestants and the scoffing infidels. Endowed with superior qualities of mind and body, they are destined to wield an immense influence in the civilized world, and to build up and adorn the Church of God in every cline.

By their martyrdom for Jesus Christ the Romans deserved to have the seat of Papacy in their midst; by their devotedness to the Church the Franks became for centuries the instruments of God's work upon earth; for their heroism in driving the Mussulmans from the West, the Spaniards received the control of the New World. So upon the Irishmen, who have maintained in the north the full faith of Christ, the religious leadership in the English-speaking world has devolved; through them will come the reconversion of the ruling peoples of our times, provided they continue to make themselves worthy of the heroic deeds of their fathers.

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CHAPTER THIRTYFIFTH.

PROTESTANT DESPOTISM.

> The hour cometh that whosoever killeth you will think that he doth a service to God. JOHN XVI, 2.

I. SEPERATISTS ENSLAVE BOTH BODY AND SOUL.

PROTESTANTISM is represented by its friends as an emancipation from the Popes; but it was an enslavement of body and soul to the temporal rulers. Even great Protestant writers, such as Guizot, Macaulay, Lecky, Hallam and Gibbon, deplore the violence with which the Reformation was forced upon the people. Hallam says:

> "Persecution is the deadly original sin of the Reformed churches; that which cools every honest man's zeal for their cause in proportion as his reading becomes more extensive."

In fact the Episcopalian and Lutheran sovereigns undertook to rule the consciences of their people, and imposed Protestantism on all their subjects. The Calvinists overthrew the governments of their countries, and suffered no one to live among them who did not profess assent to their creed and participate in their Pharisaic practices. Once the masters of the souls of the people, the Protestant rulers made themselves also the masters of their bodies, and brought back to Europe the absolute governments and the standing armies of the Pagan Caesars and the Mohammedan Khalifs. The Catholic princes were tempted by their example to arrogate to themselves the same absolute authority though it never ceased to be held in check by the power of the true religion in proportion to the thoroughgoingness of their Catholicity. The history of Europe for two hundred years was chiefly the story of the violence and warfare by which the Protestants sought to compel their subjects or fellow-citizens to change their

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religion; and, on the other hand, the unceasing struggles of the Catholics to preserve their religious liberty and maintain their old faith.

II. TYRANNY OF EPISCOPALIAN KINGS.

In modern history three Protestant dynasties have been intruded into the throne of England, to the exclusion of its Catholic heirs, and they all made it their policy to impose and maintain the Episcopalian Establishment. Notwithstanding their cruelty, the Tudors (1534) had not succeeded in perverting the faith of even half of England. The Stuarts (1603) completed their work and forced most of the people to conform to the State religion. But one of them, Charles I, paid the penalty for all, and was beheaded by Oliver Cromwell. The Episcopalians were so determined to maintain their ascendency that when the Stuarts, having re-ascended the throne of their fathers, had become Catholic, they called in two foreign princes to rule in the place of their legitimate kings James II and James III. At the extinction of the Protestant branch of the Stuarts they again set aside English princes who had a right to the crown, and the Hanoverian George I was called to the throne of England, where he founded a German dynasty (1714). Naturally the Georges enforced the penal laws against the Catholics, as they had been called for that very purpose.

III. VIOLENCE OF LUTHERAN PRINCES.

Luther gained the princes of the north by offering them the ecclesiastical properties, and with this mercenary end in view they forced Protestantism upon their subjects. They also reestablished the absolute governments of Pagan times, and kept standing armies to maintain them. Molesworth wrote in 1692:

"In the Roman Catholic religion there is a resisting principle to absolute civil power; but the whole of the northern people of Protestant countries have lost their liberties ever since they changed their religion for a better."

In Germany the princes arrogated to themselves the power to change the religion of their subjects, according

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to the maxim: *Cujus regio illius et religio*—"He who rules the land also prescribes the religion." It was to establish that tyrannical principle that they made the League of Smalcald in 1530, and conspired with the French and the Turks, the enemies of their country and of their religion. They carried on two civil wars against their Emperor Charles V; and although defeated they obtained by the peace of Augsburg the power to Protestantize all secular states but not ecclesiastical territories. In the Palatinate the religion was changed four times in sixty years. Against the express provision of this compromise sixteen Prince-Bishoprics were secularized. Germany divided between the "Evangelical Union", composed of Lutherans and Calvinists, and the "Catholic League" made for the defence of liberty of conscience. The great Emperors Ferdinand II (1618) and Ferdinand III (1637) protested against such outrages, the Protestants started a fratricidal struggle which lasted from 1618 to 1648, and is called the Thirty Years' War. They elected as Emperors Frederic V of the Palatinate, Christian II of Denmark and Gustavus Adolphus of Sweden, successively, and they sought the help of France in their rebellion, knowing that that country was always ready and eager to weaken her rival the German Empire. Foreign armies, invited by the insurgents, invaded and devastated the country; and, although defeated and overpowered by the Ferdinands and their generals Tilly and Wallenstein, the Protestants continued to lay Germany waste and refused during eight years to listen to the negotiations of peace proposed by the Emperor. Finally, in 1648, Ferdinand III obtained the peace of Westphalia, but under the most onerous conditions. He had to sacrifice the integrity and the unity of the Empire. Sweden acquired several provinces on the Baltic, and France several on the Rhine. Three hundred and sixtyfive independent states were recognized, and the Lutherans and Calvinists were put on the same footing as the Catholics. This was the parcelling out of the land that had first divided the unity of the Church of Christ. One half the population had disappeared, and the remnant had to defend themselves against the

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wild animals. Germany descended to a second rank among the powers of Europe and remained there for two centuries.

IV. INTOLERANCE OF CALVINISTIC PEOPLES.

1. Liberty's Worst Foes.

With the word "liberty" on their lips the Calvinists were its worst enemies. They destroyed the liberties of others and reserved all rights to themselves. If they were not the masters of the government they resorted to rebellion and war to overthrow it, and immediately they dictated their creed and their worship to every one. They went under different names. In Switzerland, Germany and Holland they were called "Reformed", in Belgium Gueux, in Scotland Presbyterians, in England Puritans and in France Huguenots.

2. Germany and Switzerland.

During the Thirty Years' War the Reformed of Germany were as fanatical and disregardful of the most primary rights of their fellow-citizens as were the Lutherans themselves.

Even in free Switzerland the heretics continually threatened the liberty of those who remained faithful to true Christianity. The original cantons of Schwyz, Uri and Unterwalden—the heart of Switzerland, the cradle of Swiss liberty, the land of Tell and Winkelried,—remained Catholic to a man; but they had to take arms, together with Luzerne and Zug, to defend their liberty of conscience against Zwingli, who fell at the battle of Cappel, 1530. But they still had to remain on guard against the encroachments of Calvin, the tyrant of Geneva. The intolerance of the Protestants drove multitudes of the liberty-loving Swiss back to the true faith. The Catholics had a majority in the diet, and granted equal rights to Catholics and Protestants. But the sectaries continued to persecute the Church, and in 1586 the Catholic cantons, by that time seven in number, were obliged to form themselves into the Golden League, for the defence of liberty of con-

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science. The reorganization and centralization of the Swiss republic under Napoleon's auspices gave the Protestants the control of the government and deprived the cantons of many of their local liberties. In 1834 the Liberals aroused the old Calvinistic intolerance to such an extent that the Catholic cantons were obliged by their encroachments to unite once again in self-defence. This Sonderbund was defeated, but the rapid decline of Protestantism and the indomitable spirit of liberty among the ever-faithful mountaineers have enabled the Catholic Swiss to regain little by little the religious freedom for which they have so long and so heroically contended.

3. Scotland.

In Scotland king James V, and, after his death, his widow Mary of Guise, aided by Cardinal Beaton, who was assassinated on this very account, opposed the introduction of heresy. They left as heir their daughter Mary, yet a child, who was afterwards married to the Dauphin of France. John Knox, who had been exiled for his treasonable violence, had passed three years with Calvin. Recalled in 1559, he excited the mob, and persuaded the covetous nobles, to put down the "Congregation of Satan" as he called the Catholic Church, and to exterminate the "Canaanites", as he called the Catholics. In 1560 the Parliament decreed the abolition of the old religion, and the establishment of the Calvinistic heresy in its place. The following year Queen Mary lost her husband Francis II of France, and returned to Scotland. She did not attempt to restore the old worship, but simply insisted on having the Holy Mass celebrated for herself in her own private chapel. But the fanatical Knox dreaded the winning graces of the young queen. He thundered against the Mass as an "abominable idolatry" and denounced the beautiful queen as "an impure Jesabel". It is here especially that this dismal pseudo-reformer appears as "the Ruffian of the Reformation", reproaching a defenceless woman with his own crimes. His Protestant contemporary Laing says of him:

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"Knox himself was known as very libidinous. He insulted the very wife of his father, and could hardly pass a single day without one or more women; and he often had three along in his journeys through Scotland."

When a very old man, he again married a young lady of noble birth. It was this lewd man who drove to perdition the gentle queen whose misfortunes and virtues have won the sympathies of the world. Mary Queen of Scots married her cusin Darnley, who proved a traitor to her, and soon was murdered by Bothwell. This man violently abducted her, and, after keeping her in captivity three months, compelled her to accept his hand, whilst her enemies were heaping up calumnies against her. In 1567 her half-brother Murray, at the head of a rebel army, forced her to resign her throne in favor of her thirteen-months' old son, James VI, and he himself assumed the regency. Mary Stuart fled to England, where Elizabeth kept her in prison for eighteen years and finally beheaded her.

4. England.

The rigid sect of the Puritans rejected all set forms of worship and held that each congregation was by Divine right independent and a law unto itself. In England they were leagued with the Presbyterians under the leadership of the fanatical Oliver Cromwell, who pretended to act only by the inspiration of God. In 1649 this cruel dictator beheaded Charles I and established a nominally republican form of government which enabled him to become as much of a despot as Henry VIII himself. The tyrant was so afraid of his victims, that he never slept more than two nights in the same bed. The "Pilgrim Fathers" who had fled from religious persecution in England, established it themselves in America as soon as they became the masters of a foot of ground. They admitted no adherents of other sects or religions into their territory, and they treated the Indians as Philistines to be exterminated. In 1692 at Salem they cast into jail one after another about a hundred honest women, and executed them as sorcerers. The Catholic colony of Maryland and the Quaker colony of Pennsylvania were the only ones that established

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religious freedom, and their territories became the refuge of the dissenters driven away from the other colonies by the sects that dominated them. However, so incorrigible were the violent instincts of heresy that the Protestants, when they acquired the majority in Maryland, disfranchised the very Catholics who had sheltered them. Our glorious Revolution, thanks be to God, gave freedom at last to all.

5. *France.*

The Hugenots in France provoked five civil wars and created disturbances during seven reigns. After the death of Henry II, his queen, Catherine de Medici, became regent for his sons Francis I and Charles IX (1559) and also controlled Henry III (1574) who had been king of Poland. To maintain herself she sometimes intrigued with the Hugenots. These were only a hundredth part of the population, but they were allowed freedom of worship, while they denied that same right to the immense majority of the nation. Subsidized by Protestant powers, they carried on ferocious civil wars. They killed 3000 people at Orthez and burned 900 towns in Dauphiny; and they murdered 4000 priests and destroyed 20,000 churches. The Duke of Guise organized the Catholics to resist such outrages, and naturally the most ardent Leaguers would sometimes retaliate on their oppressors, although they never were as cruel as the Protestants had been.

The "Massacre of St. Bartholomew" is often represented as a retaliation of the Catholics, or as the deed of the Church. But the Church neither caused it nor approved of it. It was a political measure of Catherine's, to get rid of rising rivals. She alleged that the Huguenots had made a plot against the life of the king, and he ordered that on St. Bartholomew's night the leaders of that rebellious faction should be put to death. The most distinguished Huguenots had just come to Paris to be present at the marriage of the Protestant Henry of Navarre with the sister of the king, and most of them perished in the massacre. There were about 2,000 victims in all. The last of the five great Huguenot wars was for the succession to the throne of Henry III, who had no children.

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Henry of Guise and Henry of Navarre were the contestants, and therefore it was called the War of the Three Henrys. The Catholic Guises were treacherously killed, and the king was also murdered.

Henry of Navarre, who now ascended the throne, sincerely wished the peace of France, and summoned theological conferences of the two parties. He asked of both: "In what religion can I save my soul?" The Calvinists answered, "In either"; but the Catholics said: "In the only true Church instituted by Christ." He knew now from both that the Catholic religion was a sure way to to Heaven; he embraced it sincerely, and he founded the great Bourbon dynasty, which occupied the throne of France for two centuries and a half (1593—1848). By the Edict of Nantes he granted the Huguenots equal privileges with the Catholics, but they abused their liberty and continually disturbed the land. The Edict was, therefore, repealed after a hundred years by Louis XIV, and many Huguenots emigrated to Protestant lands.

6. *Netherlands.*

Protestantism soon penetrated into the commercial cities of the Netherlands, and a mild inquisitorial court court was established there to prevent the usual disturbances by the fanatical sectarians. But all in vain. Under the name of Gueux the Protestants plundered the magnificent Cathedral of Antwerp and 400 churches in Flanders and Brabant alone. King Philip II of Spain (1555—1589) sent the stern Duke of Alva to put a stop to the troubles. The rebels were repeatedly defeated. A corps of Sea-Gueux was organized by them under the fierce Vandermarck, who killed more innocent people in 1572 alone than there were rioters executed by Alva during the six years of his administration. Profiting by these troubles the skilful William of Orange invaded the country with an army of German mercenaries, and in the end succeeded in forming the seven northern provinces into the Union of Utrecht, of which he was the Stadtholder (1579). He had always pretented to act for the liberty of the Protestants and the Catholics alike; but he now proscribed the Catholic religion. Brabant

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and Flanders, because of the persecutions to which Catholics had been persistently subjected by the brutal Protestants who dominated the rest of the Flemish countries, refused to take part in the new Union and formed with the Walloons the Confederation of Arras for the defense of their religious liberty. They clung no less tenaciously to their civil liberty and they were freer under the subsequent governors and sovereigns of their own than the Hollanders were under the House of Orange.

V. THE SPANISH INQUISITION OUTDONE.

Protestants and infidels continually speak of the Spanish Inquisition, to offset the persecutions and wars which they and their ancestors have carried on. Without caring to discuss the methods of that body, we cannot help preferring them to the Protestant persecutions. In the first place, it was a regular court of justice for the protection of the Spanish nation against the attempts of the Jews and the Moors, who had crushed them under their heel for eight centuries, to again betray their country into the hands of the Mohammedans of Africa; and also against the turbulent Protestants who for two hundred years crimsoned all northern Europe by their atrocities. Secondly, the torments of the Inquisition and the number of its victims have been exaggerated by Llorentel beyond all measure. He burned the official documents after quoting them fearing that his lies would be detected. He alleges that there were 1136 victims annually, while all great historical writers, including Balmes, Ranke and Prescott, are agreed that the real number was not one tenth so large. In his letters on "the Reformation in England" Cobbett says:

"Good Elizabeth killed more people in one year than the Inquisition in all the years of its existence. One religious war cost more lives than all the convictions of that court, and for more than a century the Protestants did not put down their arms."

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CHAPTER THIRTYSIXTH.

PROTESTANT DISSOLUTION.

Every kingdom divided against itself shall be made desolate. MATTHEW XII, 25.

I. NO MEANS OF UNITY.

IN the absence of any supernatural principle of unity, human ambitions, rivalries and discords, powerfully assisted by the impractical principle of the private interpretation of the Bible, divided the Protestants into numerous sects. Each of the original heresiarchs invented a special brand of sectarianism; the princes organized separate national churches; and in the end multitudes of individuals concocted private religions of their own. Neither the open persecutions carried on by the early Protestants, nor the conciliatory efforts of the modern "Evangelical Alliance" could keep the Protestants in unity. And none of the new expedients—neither the union conferences of the Protestant preachers, their dogmatic concessions, the interdenominational societies, the joint versions of the Bible, or the international school lessons—or all of them put together, aided by all the zeal of the officers of the sects, and all the generous sacrifices of their members in endowing institutions of learning and contributing to "missionary" enterprises, can ever avail to unite them again.

II. WORKING OF LEAVEN OF REVOLT.

Bossuet's "History of the Protestant Reformation" convinced the great philosopher Leibnitz of the impossibility of maintaining the Protestant system of private interpretation of the Bible. Indeed, the Protestants have always disputed among themselves on the main points of Christian doctrine and practice, and during the early years

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of their history pronounced against each other the most savage curses.

One of the first disputes was about baptism. The Anabaptists, condemning infant baptism, rebaptized every one who joined their ranks; and, rising in revolt, they laid waste central Germany until 100,000 were slain on the battlefield. In Leyden and other cities some of them ran about the streets naked, sword in hand, crying that the Lord had given all the kingdoms of the earth into the hands of His saints, that is to themselves, and that all who resisted them must perish.

The dispute about the "Lord's Supper" was very bitter. Carlstadt denied the Real Presence in the Holy Eucharist, for which reason he was driven from Wittenberg by Luther, with whom he had a violent dispute at Jena. Zwingli too rejected the literal sense and pretended that the words "This is my body, this is my blood" meant: "This is the figure of my body, this is the figure of my blood." Luther confounded him, but at the same time he himself attacked the Catholic doctrine of transubstantiation, substituting for it the theory of consubstantiation or impanation. The Body of Christ, he taught, being united to the Divinity, is present everywhere, but in a special manner in the Eucharist, the substance of the bread and the wine remaining but being united to the substance of the Body and Blood of Christ. Zwingli answered that if the literal sense be once admitted, no other interpretation can be put upon the text than that given by the Catholic Church. Calvin held to an interpretation intermediate between the consubstantation of Luther and the simple memorial theory of Zwingli. He strenuously insisted upon the Real Presence, but he asserted it, in an indefinite way, to be "purely spiritual". His view seemed to be that the Body and Blood of Christ were really communicated by the sacrament, but did not exist objectively under the sacramental species.

The third great dispute was concerning the existence of seven sacraments, which was denied by Luther, and proved in the pamphlet on the "Seven Sacraments" which was published as the work of Henry VIII.

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A fourth dispute took place in the British Isles concerning the power of the ministers of the new doctrines. The Presbyterians and Puritans rejected the Episcopalian bishops and their royal popelet, and brought Charles I to the scaffold. At the same time they disputed among themselves as to the respective rights and duties and privileges of "presbyters," "elders," "deacons," and "congregations."

Protestantism almost crazed the people with idle disputes about words. By reaction from the cold formalism and shallow logomachy and lax morality of the dominant sects in the 16th century, there arose in the latter part of the 17th an extreme and one-sided pietism, which despised all theology, and tended to reduce religion to a mere sentimentalism. Among the sects that owe their origin to this movement are the Herrnhuters in Germany and the Methodists in England.

The Protestants have run the gaunt of all the heresies, changing even their fundamental principles. They commenced by asserting the total corruption of human nature by the fall, and they have ended by denying that any corruption whatever took place, thus lapsing from Manicheism into Pelagianism.

In the eighteenth century, many Protestants, following out Luther's principles to their logical conclusion, became "Freethinkers". The "Reformers" had restricted reason to the interpretation of Biblical texts, and the Pietists had rejected it altogether; and in its revolt against this error the new school went to the opposite extreme. Individual reason being the only judge and interpreter of the Bible, every mystery and every miracle which cannot be explained naturally may be rejected, and regarded only as a myth or a fable, used to teach some truth. Thus the Bible is considered as a system of bold and lofty mythology. Or, again, this abuse of reason may go so far as the utter rejection of the Biblical authority. The leakage from Protestantism has been appalling. Rev. T. Jenkins puts the number of Protestant communicants at thirtyfour millions, to wit: Ten in America, ten in the British empire, eight in Germany, three in Austria, two in Scandinavia, one in Switzerland and Holland combined, and one in

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different Catholic countries. There are only a few thousands in heathen lands. In 1875 the Almanach de Gotha gave 70,500,000, and Hitchcock's Analysis 50,000,000, and in 1880 the Deutsche Reichzeitung 45,000,000. Chambers Encyclopedia gives the total number of Protestants, including all Christians who are neither Catholics, nor members of the ancient Oriental sects, nor Jews, at 95,000,000, and the Encyclopedia Britannica does not venture to claim but 114,000,000. There may be that number of nominal Protestants but not more than one third are members of any sect or profess any definite, religious belief.

The separatist spirit of Protestantism penetrated into Orthodox Russia and Catholic France. The Russian peasants divided into fifty sects. A mitigated form of Calvinism arose in France under the name of Jansenism, and when the book which first propounded it was condemned by the Pope, its partisans denied that it contained the doctrines attributed to it, thus bringing into question the authority of the Holy See in a new and subtle way. It was one of the main causes of the French infidelity which culminated in the Revolution of 1789, but it was itself overwhelmed in that tremendous cataclysm. In Holland it gave rise to a little sect known locally as the "Old-Roman", which adheres to the Latin Rite and still has about 6000 members, with three Bishops and a real clergy.

III. DISINTEGRATION OF SECTS.

1. Endless subdivisions.

Protestantism is a gradual fading away and complete parcelling out of Christianity. Lutheranism, Calvinism and Episcopalianism were strongly attached to at least certain tenets of the Christian faith; besides them arose two other great sects with less religious faith and some special practices, to wit: the Anabaptists and the Methodists. Out of these five main Protestant bodies there have sprung fiftytwo sects of importance, which rejected still more of the Christian doctrines, and out of these in turn came three hundred new denominations, most of

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which hardly retained the tenth part of the Christian Revelation. Thus the Protestants have fallen into as many unhappy divisions as there are days in the year. Which shall I follow in the all-important question of salvation? asks the perplexed separatist; Which is the true faith, if any is true?

Not only did the Protestant sects oppose each other, but even every one of the five predominant sects passed through fierce discussions about its fundamental principles, to wit: the Lutherans about "faith only", the Calvinists about absolute predestination, the Episcopalians about the royal popedom, the Baptists about the necessity and mode of baptism, and the Methodists about religious sentimentalism.

2. Lutheran Sects.

In 1530 at Augsburg Melanchthon was directed to formulate the Lutheran creed, and gave definite expression to Luther's doctrine of faith without good works. But after the death of his master he expressed his own opinion that some good works were required, which view Armsdorf rejected. In 1580 a new symbol or form of concord was drawn up by Andrea at Dresden, rejecting the necessity of good works.

In 1690 Spener established the Pietist university of Halle, to oppose the cold and unfeeling method of the university of Wittemberg. He neglected forms and symbols of faith; but he inculcated interior piety and laid special stress on the spiritual unction experienced by true believers. In 1726 Count Zinzendorf established a colony of pious Protestants, called Herrnhuters, who have the merit of professing a tender devotion to the Passion of our Lord Jesus Christ.

Rationalism, though silent and hidden, was already rife. With the reign of the infidel Frederic II (1740—1786) it became outspoken. The kings of Prussia in the nineteenth century organized the so-called "Evangelical church" and "Evangelical Alliance" to resist the progress of the infidels on the one hand and the Catholic Church on the

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other. Notwithstanding this official protection Lutheranism has lost the majority of its followers, who have drifted into infidelity.

3. *Calvinistic Sects.*

Calvin's doctrine of unconditional predestination continually disturbed his followers. In Holland Arminius of the university of Leyden moderated that idea of an iron fate, but he was opposed by Gomar and condemned at the conventicle of Dordrecht, in 1718. His followers Barnevelt and Grotius were persecuted by Maurice of Orange, the former even to death.

In Scotland Chalmers (in 1843) led a secession from the established Presbyterian sect, and organized the so-called "Free-Church of Scotland", from which several minor sects have since split off.

From the Calvinistic stock came also the Universalists, who suppose that all will finally be saved, however they may have lived; the Congregationalists, who maintain the independence of each individual congregation; and many of the half-Christians who deny the Divinity of Jesus Christ, like the Unitarians; as well as of the utter unbelievers, who make no pretense of adhering to Christianity in any shape.

4. *Episcopalian Sects.*

The sect established by law in England, and imposed upon the people by stringent legislation, maintained a certain semblance of external unity for a while. The people soon revolted, however, against the royal lay pope and his "bishops", and even temporarily overthrew them, under the leadership of Oliver Cromwell. The English government had confiscated the Catholic institutions without replacing them by anything capable of nourishing piety or enkindling charity, and the people became more and more indifferent, and were drifting away from all semblance of Christianity. Against this indifferentism arose the Methodists in 1729 and the Ritualists in 1832. John Henry Newman started the Tractarian movement to prove the Apostolicity of the Catholic doctrine and worship; and

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Pusey the Ritualistic movement to introduce it. Now the Episcopalians are divided into the high-church party, which aspires towards Catholicity of doctrine, and imitates Catholic ritual and liturgy; the low-church party, which is Calvinistic; and the broad-church party, which lays stress on the State supremacy, and tolerates every possible shade of opinion.

5. *Methodist Sects.*

In 1725, at the University of Oxford, John Wesley, with a few friends, adopted a pious method of life, and opposed it to the dry formalism of the Protestant Establishment. He recognized bishops, as a kind of head-preachers, whence his sect was called "Methodist Episcopal"; Whitefield, who had been for a while his colaborer, rejected bishops altogether and refused to abandon Calvinism, and to him the so-called "Calvinistic Methodists" of England and Wales principally owe their origin.

Some of the Wesleyan sectaries thought that Christ had abolished all moral law, and they led dissolute lives; but the "conference" of 1771 established a minute system of supervision in the sect. For a century the laymen had nothing to say in the government of the body, but now they are allowed some influence. Wesley sided with England in our "War of Independence". After it he made Coke a "bishop", ordaining him himself, and sent him to organize the Methodist sect in the United States. On the question of slavery this organization split into two distinct sects—Northern and Southern. Another important sect, called "Methodist Protestant" arose by the secession of a large number of persons who did not approve of the centralized form of government of the Episcopalian Methodists. There are now in existence over a score of distinct sects belonging to the Methodist stock.

The Quakers, who have a distinctive garb and a formal mode of speech, reject all sacraments, are of kindred origin, as are the Shakers, who forbid matrimony altogether to their followers.

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6. Baptist Sects.

The Baptists restrict the sacrament of baptism to adults, and acknowledge only the one method of immersion. It is a curious circumstance that it is the sect that takes its very name from baptism which is chiefly responsible for the fact that so many children die without that sacrament and are lost. In Luther's time Munzer rejected infant baptism and rebaptized his adherents, hence he and his followers were called Anabaptists, that is, "Rebaptisers". He preached communism to the peasants, who devastated Germany until 1525, when they were finally overpowered. Eleven years later Menno Simonis brought the Anabaptists to moderation, and spread their practice of adult baptism all along the southern shores of the Baltic and the North Sea. In 1633 his followers organized in England under the name of Baptists. Now the sects of this group form a very numerous element among the Protestants of the United States.

Among the most remarkable of the Baptists are the Dunkards, who dress plainly and discourage marriage; and the Seventh Day Adventists, who celebrate the Sabbath instead of Sunday, abstain from Pork, and look for the instant reign of Christ on earth for a thousand years.

7. Strange Superstitions.

There are many very eccentric sects at the present day, most of which are of recent origin. The Spiritists communicate with the evil spirits, whom they claim to be the souls of their departed friends. The Salvationists have a military organization and vocabulary, parade in the streets with musical instruments and banners, to attract the attention of the indifferent, and go into the slums of the cities to save the forlorn ones. The Mormons pretend to have received a Divine Revelation through their prophet Joseph Smith in 1827, and other revelations at intervals ever since; and the most powerful branch of them believe in polygamy, and practiced it publicly so long as the law allowed. The Eddyites, who call themselves "Christian Scientists", believe that matter has no existence and that

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all diseases can be cured by mental processes. The Blavatskyites, who call themselves "Theosophists", hold a complicated system of Asiatic Paganism on the supposed authority of certain imaginary hermits in Tibet called Mahatmas.

IV. A WORM CUT TO PIECES.

W. L. DeWette, a Lutheran who edited a critical edition of the works of Luther, described the decay of his sect in powerful language. As it is the most cohesive and the most earnest of all the Protestant sects, his words are applicable to Protestantism as a whole. He says:

"We freely admit that, as in outward appearance our church is split into numberless divisions, so also in her religious principles and opinions she is internally divided and disunited. The Lutheran society resembles, in its separated churches and spiritual power, a worm cut into the most minute portions, each of which continues to move along as it retains power, but by degrees loses and at last at once drops the life, the power of motion, which it retained. The dissolution of the Protestant church is inevitable; her frame is so thoroughly rotten that no further patching will prevail. The whole structure of Evangelical union is shattered, and few look with sympathy on its tottering or its fall."

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Chapter Thirtyseventh.

THE REAL REFORMATION.

By their fruits you shall know them. MATTHEW VII, 16.

I. REFORM VERSUS REVOLT.

THE Protestants were not reformers, but revolutionists. Pretending that the whole of existing Christianity was abuse, idolatry and corruption, they attempted to overthrow it, and planned a new religion, devoid of intellectual or moral authority, thus causing a hopeless decline of faith and morals. The Catholics respected the edifice built by Christ, eradicated the evils introduced by the world, and produced a wonderful revival of religion. For a quarter of a century the Bishops studied at home all the novelties proposed by the Protestants, and they discussed them for another quarter of a century at the Council of Trent. Salutary reforms were decreed, which all the ministers of the Church vied with each other in applying. The Catholic countries shone by their virtue and learning, and three vacillating peoples of southern Europe returned into fellowship with the See of Peter.

II. THE COUNCIL OF TRENT.

The Protestant leaders decided everything in a moment, and formulated their novel theories in the heat of combat. The Catholic theologians studied the new questions for half a century. When Luther started on his revolutionary career, they were deliberating reforms in the Council of Lateran (1512—1517), and the learned Leo X (1515—1525) gave an immense impulse to sacred as well as to profane science. A band of masters was ready to meet the innovators of the north.

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The self-appointed "reformers" acted on their own individual authority, and denounced all the Doctors of past and present Christianity. But the Catholic Bishops, who are the judges of faith appointed by Christ, left their homes and their flocks, and for eighteen years deliberated together at the Council of Trent on the questions raised by the Protestants. Not only did they represent the learning and the traditions of the true Christians, but they also had the assistance of Jesus, who said (Matthew XVIII, 20): "Where there are two or three gathered together in my name, there I am in the midst of them." Thus the Fathers of Trent, like other Councils of the Church, combined the human and the Divine sources of light. Although Luther had at first appealed to a General Council, he bitterly attacked its convocation in his Satanical book: "The Papacy an Institution of the Devil."

Originally convoked in 1545, the Council was adjourned on account of the plague in 1547. Having convened again in 1551, it was threatened by the Lutheran Maurice of Saxony in 1552, and suspended for ten years; finally, it reassembled in 1562 and closed its labors in 1563. The Protestant Ranke says of it:

"Thus the Council that had been so vehemently demanded and so long evaded, that had been twice dissolved and shaken by so many political storms, and whose third convocation had even been beset with danger, closed amid the general harmony of the Christian world. It may be readily understood how the prelates, as they met together for the last time on the fourth of December, 1563, were all emotion and joy. Henceforth Catholicism confronted the Peotestant world in renovated and collected vigor."

Luther was crying that the Papacy was a devilish institution, and that the Mass, the sacraments, indulgences, and prayers to the saints were all superstitions. The Fathers of Trent examined the records of Revelation and the annals of history and did not find the slightest usurpation in the power exercised by the Popes, nor any superstition in the Christian worship. They found no ground for the novel doctrines of Luther, and condemned the absurd notions of faith without works and the private interpretation of the Bible. They defined that God selected a body of men to teach His doctrines with authority and

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to apply His merits through the Sacrifice of the Mass, the Seven Sacraments, indulgences, invocation of the Saints and prayers for the dead. As unworthy clergymen had been the cause of the ruin of Christianity in the north; the Council prescribed many regulations for the forming and maintaining of a pious clergy fit to be the instruments of Christ in the salvation of souls. It ordered the erection of diocesan seminaries, the gathering of the Bishops and the priests, according to the ancient custom, in synods, for the discussion of the matters under their charge, and salutary legislation in the interests of religion; the residence of Bishops in their dioceses, and the weekly instruction of the people by the pastors. Finally, it enjoined the preparation of a solid treatise explaining the principal dogmas, duties and sacraments, a decree which resulted in the famous "Catechism of the Council of Trent".

This Ecumenical Council is one of the most important ever held in the Church, for the number of questions to be decided and the difficulty of the situation to be dealt with. It confirmed the faithful, put a stop to the advance of heresy, and inaugurated a genuine reformation in all classes.

III. REVIVAL IN CATHOLIC COUNTRIES.

At his death Luther had said: "Alive, O Pope! I was thy pest! dead I will be thy death!" He had called the Pope and the Bishops Antichrists, and the priests and monks impostors or fools. But never had the Church holier ministers, and never had she saints and doctors who were greater in themselves, or exerted a better influence among the people. On the throne of Peter sat the holy Pius V (1566), the learned Gregory XIII (1572), and the energetic Sixtus V (1585), and they employed all their power to carry out the salutary decrees of Trent. St. Charles Borromeo, the Archbishop of Milan, was the model of Bishops, and the most ardent promoter of the reforms prescribed by the great Council. Six times he assembled the Bishops of his province in council, and he presided over eleven synods of his priests. Everywhere he spread the love of learning and the practice of virtue, and

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he exercised a charity without limit. He formed a holy clergy and he changed the face of northern Italy. Monasticism throve in the old orders, and in twentythree new institutions of vast learning and wide influence. Eminent men created the Capuchin and Alcantarine branches of the great Franciscan family; the Barefooted Carmelites, the Reformed Augustinians and the Benedictines of St. Maur. Others made new orders, like the Theatines (1524), the Barnabites (1529), the Somaschans (1530), the Jesuits (1535), the Brothers of Mercy (1540), and the Servants of the Sick (1604). Many secular clergymen formed associations to better sanctify themselves by living in community; such were the Oratorians of St. Philip Neri (1574), the Oblates of St. Charles (1578), the Lazarists, or Priests of the Mission, of St. Vincent de Paul (1624), the Fathers of Christian Doctrine (1592), the Fathers of the Pious Schools (1648), and the Brothers and Sisters of the Christian Schools in France (1651 and 1681).

Among women also the religious life underwent a most extraordinary awakening. There arose among others the orders of the Ursulines (1537), the Visitandines (1618), the Lorettines (1603), the Sisters of Charity (1634), and the Sisters of the Good Shepherd (1646).

At the moment when Luther was crying that the Catholic Church was a rotten corpse, there existed an extraordinary degree of holiness among her members. We know of twentyeight great saints at that time, such as Pius V, Charles Borromeo, Thomas of Villanova, Ignatius of Loyola, Francis de Sales, Vincent de Paul, Philip Neri, Alphonsus Turibius (Peru), Francis Xavier, Francis Borgia, Aloysius, Stanislas Kostka, John Berchmans, Lewis Bertrand, Andrea Avellino, John of God, John of the Cross, Peter Alcantara, Jerome Æmilian, Paschal Baylon, Felix of Cantalicio, Cajetan, Catherine of Ricci, Camillus Lellis, Joseph of Leonissa, Francis Solano (Peru), Joseph Calasanctius, Teresa, Frances de Chantal, Mary Magdalen de Pazzi, and Rose of Lima (Peru).

Who can count the number of martyrs who died on Protestant scaffolds? Who will number the heroes who fell on the Protestant battlefields or the phalanxes of

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martyr apostles who penetrated into the wilderness and perished of exposure or by the sword?

There were scores of Catholic theologians who immeasurably surpassed the brightest lights of Protestantism. Such were Baronius, Bellarmine, Toletus and Peronius. Great saints and illustrious doctors have always a wide influence in the world, and spread the love and knowledge of the lord among the people. Missions by the monks, and works of zeal by the pastors, spread fervor among the masses, and colleges and universities diffused superior learning and solid piety among the upper classes.

IV. RECONVERSION OF THREE LANDS.

Ignatius of Loyola was a distinguished knight. Wounded at the siege of Pampeluna, he was much impressed by reading the life of Jesus and of the saints. What especially delighted him was the heroic courage with which the saints despised the things of the earth and made God alone the goal of their efforts. Looking at their example, he asked of himself, as St. Augustine had done before: "What these have done, can I not do also?" He was converted into a soldier of Jesus Christ. Hanging up his arms at the shrine of Our Lady of Montserrat, he retired into the cave of Manresa, were he performed his famous spiritual exercises, which were meditations on the ends of man and the following of Christ. He was afterwards inspired by the Holy Ghost to the recording of these exercises in a precious volume which has been a guide to all subsequent generations.

A Divine impulse urged him to found a spiritual army to promote tke greater glory of God. To reach that end, he commenced his classical studies when he was thirty years of age; after which he went to different universities to study philosophy and theology. At Paris he formed a company of distinguished scholars, and with them created the spiritual militia which was to be always at the command of the Father of the Faithful. Besides the three vows of poverty, chastity and obedience, common to all religious orders, he required a fourth vow of submission to the Holy See. To raise the standard high, only men of trained virtue and solid learning were admitted into their

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ranks, and seventeen years of probation were required before the attainment of full membership. When Paul III had examined the plan he exclaimed: "Truly this is the finger of God," and he confirmed the Society of Jesus in 1540. Ignatius remained the General of the order until his death in 1556, and he saw his sons spread into all the lands of Europe and even to the most distant continents.

The Jesuits where the Providential order raised up by God against the Protestants. If Luther had sworn death to the Popes, Ignatius swore a special allegiance to the Successor of Peter; if the Protestants were fanatical and reckless in their undertakings the Jesuits were full of enthusiasm tempered by prudence. Calvin, who feared their strength, gave the following watchword, which is still followed by heretics and infidels generally: "The Jesuits, who most oppose us, should either be killed, or, if this cannot well be done, driven away, and at any rate put down by lies and slanders."

Poland, Southern Austria and Southern France were under the control of the Protestants; but by the labors of the Jesuits they were rescued from their tyrannical yoke. In 1550 the Jesuits were called to Germany by Ferdinand I of Austria. In Bavaria they taught theology at the university of Ingolstadt, assumed the direction of the diocesan seminaries, and established many colleges. At Vienna Blessed Peter Canisius reformed the university, which had not produced a single priest in twenty years; moreover, he restored life and piety to the Catholic body. In Poland and in France like results were produced. Within a generation all was changed. Austria was made unalterably Catholic; Poland ranged itself definitely on the side of the Church, and by the year 1580 the Huguenots of France had lost two-thirds of their number. Catholicity, which in 1560 seemed doomed to destruction, was in 1600 triumphant in all Southern and Western Europe.

Not satisfied with waging their apostolic war where the Catholics had still a foothold, the Jesuits penetrated into England and Sweden, nothwithstanding the frightful penal laws of those countries, as inhospitable as the frozen Pole.

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V. THE CHURCH ALONE RENEWS HER YOUTH.

There is a striking proof of Divine life in the perpetual self-reformation of the Church. Whenever a human society decays, or changes its fundamental constitution, it must fall and disintegrate like a dead tree. The Catholic Church is an institution exempt from that fate. A simple return to the old plan and practices renews her youth and her strength, and she always does return to them. She eliminates the abuses that must arise wherever there are men, and which always increase in proportion to the degree of subjection of the Church to the civil power; she dismisses the worldly ministers who disgraced her; and she resumes her primitive splendor and ever appears as the spouse of Christ. That is one of the historic evidences of the solemn truth that the Son of God built her on a rock, and that the gates of Hell shall not prevail against her (Matthew xvi, 18).

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CHAPTER THIRTYEIGHTH.

DIVINE APOSTLESHIP.

All power is given to me in heaven and on earth; going therefore teach all nations. MATTH. XXVIII, 19.

I. CONVERTED BY STUDY OF FOREIGN MISSIONS.

T. W. M. Marshall, a distinguished minister of the English Establishment, made a special study of the history of Christian missions, and he was so impressed by the superiority of those carried on by the Catholic Church that he gave up a prominent position in his sect to become a humble disciple of the true religion. He compiled a thousand pages of Protestant testimonies in a book called "The Christians Missions", coming down as far as 1862; on every page of which preachers and members of Protestant sects acknowledge the miserable failure of the sectarian enterprises, and the wonderful success of Catholic missionaries. It is in the true Church of God that the spirit, the method and the success of the Apostles must be looked for.

II. THE APOSTOLIC SPIRIT.

The Catholic Church has always been animated by a fervent zeal for the diffusion of the Gospel. It converted the civilized pagans and the wild heathens; it addressed even the fanatical sons of the False Prophet, and it hastened to give its message to the savages of the New World. The principal aim of Columbus was to "bear Christ" to the heathens of unknown lands. In his second voyage (1493) he had twelve missionaries on board. All the religious orders vied with each other in the propagation of the faith. The Popes established the greatest missionary agency that the world ever saw in the Congregation of Cardinals for

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"the Propagation of the Faith", and the College of Propaganda, to train missionaries of every nation and tongue. Before Luther started his war upon the Church, apostolic men sent out by the See of Rome were at work in Africa, Asia, America and Oceanica. Today they are settled on the most forlorn island of the boundless ocean and the most remote corner of the Dark Continent.

Besides the Roman Propaganda there are many great Catholic missionary societies, like in France the Lyonese Society for the Propagation of the Faith, in Austria the Leopold Society, etc., and there are a great number of missionary colleges in various parts of the world, like Mill Hill in England, Schent in Brussels, to say nothing of the immense missionary enterprises carried on directly by special religious orders.

No sect ever showed such zeal or ever achieved such success. The early heretics built up no lasting churches in farther Asia. The Schismatic Greeks never converted a single nation, and the Russian Schismatics have done very little for the evangelization of the heathen of their Siberian domain. The Protestants were three hundred years without making any move for the civilization of the heathens; and they started only when the French Revolution had stopped the supply of Catholic missionaries, when they tried to reap the fruits of the labors of the monks, but failed. And yet, Episcopalianism, in particular, has had the greatest opportunity that any religion ever had. England rules over 280,000,000 people by her laws, and over as many more by her influence. But in the first century of her power she forbade the evangelization of the natives, and now she sends out missionaries who can never succeed.

III. THE APOSTOLIC METHOD.

The method of the Apostels is self-sacrifice to spread an unquestionable faith; they throw themselves among the people and imbue them with a doctrine for which they are ready to offer their lives. A large proportion of the Catholic missionaries are monks and nuns who have completely renounced this world; they seek neither pleasures,

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nor comfort, neither treasures nor glory; their only aim is to spread the faith of Christ. Penetrating among the savages, they share their unwholesome food, and brave the greatest dangers and the most frightful torments. They preach by their very lives to the Pagans, who are often much impressed by their self-abnegation and are thus gained to their master. They proclaim the unchangeable doctrine of Christ, and they are ready to die for every word they teach. Thus they cannot fail to make a lasting impression.

Protestant missionaries, on the other hand, are generally worldly men, entangled in all the cares of a family. The budget of these missions surpasses that of ordinary kingdoms. It costs yearly $10,000,000 to support 5,000 missions in 1580 different places. Those costly missionaries stay in the cities with their wives and children, usually under the protection of foreign guns. Many of them are not apostles with the spirit of Jesus Christ, but they are tourists and travellers, merchants and speculators, full of the spirit of the world. Their principal work is to distribute Protestant Bibles and Pamphlets, which are not read. Enough have been circulated already to provide every heathen family in the world with a Bible and ten tracts, but they heartily despise this proselytizing literature, and use it for profane purposes. Rev. J. D. Krapf of Abyssinia says: "The use is the wrapping of snuff, and such like undignified purposes." An insurmountable obstacle is the multiplicity of sects, warning against Rome and at the same time quarrelling among themselves. Lord Elgin relates the following words of a Hindu:

"Why should we become Chsistians when you tell us that three-fourths of the Christian world adopted a creed in no way superior to our own?"

Swanson, Attorney-General in 1856, gives the following reply of a New Zealander:

"You Europeans are not agreed among yourselves what is the true religion. When you have settled among yourselves which is the right road, I may perhaps be induced to take it."

Marshall calls these Protestant contradictions the greatest and last scourge of heathenism. It is the con-

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viction of many great thinkers that if Christianity had not been split asunder in the sixteenth century, the world would have been converted by this time.

IV. A TYPICAL MISSIONARY.

If Luther had been animated with the love of pure Christianity, he might have gone to the New World and formed there an ideal Christendom. But far from adding new lands to the Kingdom of Christ, he tore away from it the northern nations, which are now fast relapsing into paganism. While Luther was proclaiming that the Catholic Church was a putrefying corpse, God unmasked his imposture by raising up a new Paul who conquered a million of men to her sway. This was no other than St. Francis Xavier, one of the co-founders of the Society of Jesus. The work which he accomplished during ten years almost surpasses belief. He edified and even electrified every one by his holiness. Landing at Goa, the Portuguese capital of India, which was Christian only in name, he passed through the streets ringing a bell to summon the children to catechism, and through them he gained the parents and the whole city; and he established a college for the education of native catechists. He did the same thing on the Fishery Coast. He went to Travancore, a kingdom entirely Pagan, and in a few months he made it entirely Christian. This mission was so successful that he was able to announce to Europe that within a month he had baptized 10,000 Hindus with his own hands. By day he did an incredible amount of work, and by night he slept never more than three hours, and that upon the bare ground. The rest of the night he passed in communication with the Almighty, and he was so overwhelmed with celestial consolations that he often cried to the Lord: "It is enough, Lord, it is enough!" God testified to his servant by many and wonderful signs.

The miracle of Pentecost was often renewed for him. He sometimes spoke fluently languages which he had not learned, and at times when he was speaking in one language to a crowd of hearers of different

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nations, all thought they had heard their own tongue spoken. He also had the gift of healing the sick, in an eminent degree, and often he communicated it to his catechists and neophytes, who operated miraculous cures by the application of his beads or his crucifix. In a great pestilence all who suffered themselves to be baptized and called on the name of Jesus were healed. His process of canonization records four resurrections from the dead. In a stubborn village of Travancore he ordered the grave of a man who had been buried the day before to be opened. The body was beginning to decay and gave a putrifying scent. Falling on his knees and making a short prayer, he commanded the dead to arise, in the name of Almighty God. At these words the dead man stood up, and appeared not only living but vigorous. From Travancore Xavier hastened to farther India, the peninsula of Molakka, the territory of Macassar and the Moluccas, and the Cannibals of St. Mauritius and Ternate. There were terrible reports of the cruelty and corruption of the man-eaters, but these could not shake the courage or chill the zeal of the Apostle of the Indies. "If aromatic groves and mines of gold were the prize," said he, "there would not be wanting those who would face any danger. And should missionaries yield to merchants in courage? If I save but a single soul I shall be amply repaid for my toil and labor".

Accompanied by a converted Japanese of high rank, Francis set sail for Japan in 1549, and landed at Cagoxima. He preached notwithstanding the greatest difficulties. Invited by the king of Bongo, he was received with honor, and for a whole day answered the objections of the bonzes or Buddhist friars and the acute questions of other natives. Xavier travelled barefooted, even during the winter, and suffered much from heavy rains, great drifts of snow, piercing cold, furious torrents, forebidding mountains and trackless forests. He preached in Japan only two years and three months, but he made so many and such strong Christians that nearly 2,000,000 shed their blood for Christ in the persecutions which followed, and that after two centuries of abandonment (all foreigners, and specially priests, being rigidly excluded from the empire) whole

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communities in southern Japan were found, when the missionaries returned a few years ago, to have still preserved the Catholic faith and such of the practices of religion as were possible, where lay catechists constituted the only ministry.

When Xavier had preached over an extent of three thousand leagues, gained fiftytwo kingdoms or tribes, and converted a million heathens, the indefatigable missionary sailed for China, an empire then closed to every stranger. But he died in the island of Sancian, in the fortysixth year of his age. Miracles abounded around his body, and he was already canonized ten years after his death, as "the Apostle of India and Japan". Francis lived again in his brothers the Jesuit and other missionaries, who propagated the faith which he had implanted in the Far East. For three hundred years that country has been the battlefield of the Gospel, as Rome was during the first three centuries. May the blood of the Christians be the seed of Christians! May a new Xavier arise to reap the harvest planted by the first one!

V. ACTUAL RESULTS OF FOREIGN MISSIONS.

1. Asia.

While Protestantism spent all its energy in fighting the existing Christianity, St. Francis Xavier arose and moved the whole East, and converted a million of pagans. Subsequently his fellow-Jesuits Ricci, Shall and Verbiest aided by the prestige of their science, not only entered the heart of China but penetrated into the imperial palace of Pekin; and they made so many and such firm Catholics that at least 300,000 died for the faith when the Emperors were turned against them and proceeded to exterminate the followers of Christ. In India Nobili adopted the mode of life of the native ascetics, and thus gained to Christ many Hindus of the highest castes, baptizing no less than 100,000. De Rhodes converted 82,000 and Laynez 50,000. The Church of Japan was for two centuries and a half under the fire of persecution. The Dutch Calvinists, in order to get a monopoly of the trade, persuaded the Japanese to

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let no one land who would not consent to abjure Christianity by trampling on the Cross; they also contributed much in other ways to aggravate the Japanese persecutions.

The Protestants made but few true conversions. Ward says: "The whole number of Protestant converts in any sense whatsoever is not one-tenth of that claimed in missionary reports."

Scarth wrote in 1860:

"The whole number of Protestant missionaries in China probably exceeds the number of their converts who are not actually in their pay. As for their colleges they turn out infidels who have no more respect for Jesus Christ than for Krishna."

In Ceylon the Protestants spent great sums of money; they forced 300,000 natives to be the first Calvinists and then "Anglicans". Captain Knox says of these converts: "Not one in a thousand went to church; as soon as they were free, they stopped going to church, and the only Christians remaining were Catholics."

2. Oceanica.

The Philippine Islands have been Christianized for centuries; far from dying out, the converted natives have prospered, as far as circumstances would allow, and now there are over 6,000,000 of Catholics.

It was the contrary in many of the Pacific Islands. There the Protestant missionaries were often the first on the ground; and in that case they oppressed and tyrannized over the natives and have been gradually rooting them out. Depopulation is a law in pagan lands dominated by Protestant missionaries. In the Sandwich Islands the natives were driven to church and dispossessed of most of their lands by the missionaries. Although the Catholic religion was at first cruelly persecuted, it now has the adhesion of a large majority of the natives.

Before a Catholic missionary set foot in Australia, England had shipped there thousands of convicts, many of whom were guilty of no other crime than that of their faith. These were the seed of the young and energetic Church of Australia.

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3. Africa.

Four hundred years ago Catholic missionaries had not only evangelized the coasts of Africa, but even penetrated into its interior. Its deadly climate, and the fanaticism of the Mussulmans, barred their progress; and yet they established such solid churches that Livingstone still found Christians after several hundred years of complete isolation. That great Protestant explorer and missionary did not succeed any better than his co-religionists generally. He says: "We were promised converts to the Gospel, and none have been made. The thousands subscribed by the universities have been productive of only the most futile results."

The main obstacle to the Evangelization of Africa has remained the slave-trade of the Mohammedans, who every year sacrifice 2,000,000 negroes to their inhuman traffic. Cardinal La Vigerie a few years ago aroused an European crusade, to stop it by organized methods and by the strength of public sentiment. He also established the White Fathers, for the spiritual apostolate, the Knights of the Sahara, to protect liberty, life and religion, and to develop civilization, and the Sisters of St. Clara, to raise up the enslaved women of "Islam".

4. The Levant.

In the midst of Mohammedans, Schismatics, and the remnants of the early heresies, 300,000 Catholic Maronites have maintained themselves on Mt. Lebanon. Fruitful missionary work is constantly being done by Latin missionaries, as well as by the representatives of the Catholic Patriarchs of the Greek, Syrian, Syro-Maronite, Syro-Chaldaic and Armenian Rites. Cases of the return of large bodies of schismatics and heretics to Catholic faith and unity are not infrequent. In the single year 1840 60,000 Armenians returned to the old Church.

The "Anglicans" spent great sums of money to establish themselves in Jerusalem. Still "Bishop" Gobat made only one convert, who afterwards turned Mohammedan!

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The American Protestants spend yearly $50,000 to carry on missions in Armenia. Perkins used to pay the sectarian bishops and priests for permission to preach to their people, and meanwhile wrote boasting letters to the United States. His friend Wagner, who visited him, heard him say, however: "Almost all hope most be given up, in the case of the present generation." He himself testified: "If we except a few Jews won over from motives of gain, these expensive establishments have made no converts."

5. Human Means Not Sufficient.

T. Marshall says:

"Wealth, talent and perseverance, combined with unquestionable humanity and benevolence, have utterly failed to obtain results which Divine grace alone without these human aids has power to accomplish. In Ceylon, as in every other land, Protestant missionaries have employed a leverage powerful enough to move a world, and after the convulsive efforts of half a century they have not succeeded in lifting a straw."

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CHAPTER THIRTYNINTH.

MISSIONS IN THE NEW WORLD.

> The wolf shall dwell with the lamb and the leopard shall lie down with the kid: the calf and the lion and the sheep shall abide together and a little child shall lead them . . . they shall not hurt nor shall they kill in my holy mountain, for the earth is filled with the knowledge of the Lord as the covering waters of the sea. ISAIAS XI, 6—9.

I. CHARACTER OF AMERICAN NATIVES.

THE natives of America were heathen and cruel savages. All were sunk in barbarism, except the Peruvians and the Mexicans, who were half-civilized. Although they generally recognized a Great Spirit and Lifegiver, they were addicted to devil-worship, and tried to appease the evil spirits by human sacrifices. The poor women were like slaves, having all the work to do, while the "noble Red men" had nothing to do but hunt and fight. Perpetual warfare raged among the Indians: In the south many practised cannibalism, while in the north they carried on destructive wars between tribe and tribe. Catholicity and Protestantism exerted their influence upon these degraded children of nature, the former for their civilization, the latter for their extermination.

II. UPLIFTING OF NATIVES BY THE CHURCH.

1. Protection from Cruel Adventurers.

Zeal led great Spaniards to America; and when cupidity brought also the scum of Spain, Church and State alike protected the poor natives. Inhuman speculators, enslaving the Indians, divided them among themselves, and worked them to death in mines and plantations. When the red slaves failed, then they imported black ones from Africa. To have free scope in their oppression, they denied that

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the Indians were men and had a rational soul. In 1537 Paul III issued a Bull declaring the Indians "to be true men, who were to remain unmolested in their liberty and their property, and of whom it was unlawful to make slaves". In 1516 the kind-hearted Dominican friar Las Casas was made the "Protector-General of the Indians". This great man devoted forty years of his life to vindicating the cause and alleviating the sufferings of the poor natives. He wrote volumes in their behalf, and he crossed the ocean no less than twelve times to plead their cause before courts and monarchs. St. Peter Claver, of Carthagena († 1654) was the Protector of the Negroes. He baptized more than 300,000 of them, whom he treated as his children. Hundreds of missionaries renewed the miracles of love and heroism of the apostles of the first centuries, and gained the savages to Christ in vast numbers.

2. Half-Civilized Indians of the Pacific.

The Pacific coast possessed not only the necessary trades, but also some of the refined arts of civilized communities. Mexico and Peru had cities, roads and waterworks, and some writings. The former was conquered by Cortez, 1519, the latter by Pizarro, 1532; and both were soon evangelized. Peru became a thriving Church and has produced three great saints: St. Turibius, Archbishop of Lima, St. Rose of Lima, and St. Francis Solano, the Apostle of the Andes.

The Mexicans offered every year 20,000 human victims to their 200 cruel gods or demons, but especially to their terrible wargod. Prescott says of him:

"His temples were the most stately and august of the public edifices, and his altars reeked with the blood of human sacrifices in every city of the empire. The unhappy persons destined for sacrifice were dragged to the temple, the heart and head were offered to the god, while his votaries devoured the body of the victim."

No wonder that the gallant Cortez trembled at such a frightful sight, and, like a new Josue, overturned the diabolical shrines. Three religious orders soon arrived to evangelize the Mexicans. The Dominicans and the Fathers of Mercy came in 1526, and the Franciscans in 1542. In

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1551 the Jesuits opened a university at Mexico, which became, as it were, the "Rome of America". Motilinis converted 400,000 natives.

3. Cannibals of the Atlantic.

The thirst for human blood among the tribes living on the islands and shores of the Caribbean Sea was so well known, that their name of Carib or Canib has been given to all man-eaters. However, this awful custom did not frighten the missionaries, who were truly apostolic men. They converted this terrible people not into mere nominal Christians, but into such strong believers that the persecution carried on by the Calvinists from 1633 to 1653 could not drive them into apostasy. The Huguenots captured and killed no less than seventy Jesuit missionaries.

For a distance of 2000 miles along the coast of both Americas, Indian villages had been established, but they were exposed to the violence and scandals of the white men. Therefore the Jesuits commenced to form new settlements for the Christian natives in the interior of Paraguay, which were known in history as the "Reductions". They obtained from king Philip III of Spain a decree prohibiting Europeans to settle in or even to enter that country without permission. There they showed what true missionaries could do if not hindered by speculators. There was accomplished, amid races so barbarous and so cruel that even the fearless warriors of Spain considered them irreclaimable, one of those triumphs of grace which Voltaire himself considered the glory of humanity. Muratori says:

"Those nations who formerly were like wild beasts in the woods, caves and thickets, thinking only of murder and revenge, continually craving after human flesh and wallowing in drunkenness and lust, those fierce wolves are now transformed into gentle lambs and harmless doves, exhibiting for the most part such modesty, charity and devotion and blamelessness of live, that in them we see reproduced the first ages of the Church."

The Guarani Indians living on the Paraguay and Parani rivers were voracious man-eaters, who waged many a war to secure human flesh for their banquets. The missions commenced in 1586 and were suppressed in

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1767. During that time 5000 Indian villages were established, each containing about 600 people, and thus there were about 3,000,000 of Indians formed into a happy republic under the merely nominal suzerainty of Spain. Each community formed a family under the direction of two Jesuit Fathers: one of whom presided over its spiritual interests and the other over its temporal interests. The authority of the native chiefs was not done away with, but simply guided with loving care into good and useful channels. In the midst of each village arose the church, the mission house, the hotel and the arsenal. The one-storied stone houses of the Christians were grouped around them in the form of a square. The men worked the fields, the women spun and wove. Not only did the men excel in farmwork, but they were carvers, painters and gilders; they cast bells and cannons; they were able to play all the European instruments, and to make complicated pieces of machinery. The day began and closed with prayer and singing in the church, and the bell announced the different exercises of the day. They were as happy as in a paradise, and their savage brethren when visiting them were so struck by their happiness that they frequently asked permission to stay and soon embraced Christianity. The Protestant Ranke says:

"In the beginning of the seventeenth century, we find the edifice of the Catholic Church fully reared in South America. There were five archbishoprics, twentyseven bishoprics, and innumerable parishes. Magnificent cathedrals had arisen. All branches of theological studies were taught in the universities of Mexico (1551), Lima (1557), Quito (1609) and St. Thomas (1651)."

In 1648 there were 10,000,000 Catholics; now there are 45,000,000 and eightyfive episcopal sees. The work of conversion was so solid that the Catholicity of South America has been able to weather three great storms which have assailed it, to wit: The suppression of the Jesuits, the Revolution, and the difficulties of the transition period. In 1767 the Jesuits were suppressed, to the great loss of the Spanish and Portuguese possessions and specially of the converted tribes. Soon after the French Revolution, and the occupation of Spain by Napoleon, a series of agitations and revolts began which ended in the

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formation of a large number of independent republics, which unfortunately, owing to Freemasonic intrigues, were in most cases hostile to the Church. Gradually, however, Catholicity has been regaining its sway during the present century, as the people have been growing more and more disgusted with the brutal greed and tyranny of the infidel bureaucrats. The people, who are chiefly of Indian and negro descent, are still in process of transition from barbarism to civilization, like Europe in the beginning of the early part of the Middle Ages; but the South Americans have a strong faith and abundant resources, and in due time they will constitute nations as great at those of Europe.

III. RUIN OF NATIVES BY THE SECTS.

1. A Contrast.

The Spanish and French missionaries showed the same apostolic spirit in the North as they had shown in the South. The Spaniards had formed many dioceses, and the French had made the tour of the continent, before the Protestants had thought of the savages at all. Before their departure Robinson had preached to the Pilgrim Fathers to exterminate the Indians as the enemies of God. In Rhode Island the poor savages were sold like cattle and in Massachusetts they were shot like wolves. It is calculated that over 180,000 of the original inhabitants were slaughtered in Massachusetts Bay and Connecticut alone. Were not the Narragansets wiped out? Was not Philip's son sold as a slave? Halifax offered ten guineas for a savage or his scalp.

When the negro slave trade was started in America, the Protestants did not protest against it, but, on the contrary, English troops, fitted out in English cities, under the special favor of the royal family, the ministry and the parliament, carried off from Africa during the years from 1700 to 1750 probably a million and a half of slaves, one-eigth of whom perished in the passage.

2. Destruction of Spanish Missions.

The Spanish missionaries went to Florida in 1526, New Mexico in 1539, Texas in 1544, and California during

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the eighteenth century. Many fell martyrs of their zeal; among these were thirty in Florida alone. St. Augustine was built in 1565, and is the oldest city in the United States. The Indians settled around it under the Catholic Spaniards; but when Florida passed into the possession of Great Britain, they moved away from the Protestant Englishmen and returned to barbarism. In the present century a revolt of the Seminoles cost the United States 20,000 men and $40,000,000.

The Pueblo Indians of New Mexico became like white men in their customs. The city of Santa Fe was built, on the site of an ancient Indian one, in 1582. In the eighteenth century California was covered with flourishing reductions or missions similar to those of Paraguay, but under Franciscan auspices. In 1824, however, the Mexican governor Echienda confiscated them and delivered them over to the vilest and the greediest officials. In 1847 the Americans settled there. Those of the natives who had not already fled from the exactions and brutalities of the Mexican "Liberals" found that competition with the aggressive English-speaking colonists was impossible and soon withdrew into the mountains and disappeared.

3. Hampering of French Missions.

Catholic Englishmen began missions in Maryland, but they were expelled by the English governor.

The French missionaries were preaching to almost all the tribes of Canada and the United States before Eliot, the first of the Protestant workers among the Indians, had started his Indian villages at the gates of Boston.

Bancroft enthusiastically describes the apostolic labors of the Society of Jesus and their undaunted heroism in these terms:

> "Not a cape was turned, not a river entered, not a lake discovered, but a Jesuit led the way. Few of them died the common death."

Fifty martyrs are known among them, and the other clergy did not lag behind. They and other missionaries preached to the Algonquin (St. Lawrence), Huron-Iroquois (Lake) Dakota (Plains), Rocky Mountain and Pacific tribes of Indians.

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The French started a mission to the Abnakis in 1608, but they were hindered by the English, who killed the venerable Father Rales at the foot of the village cross.

About the year 1635 the whole nation of the Hurons was converted, and a college, a convent and a hospital were erected at Quebec. But the Dutch and English Protestants of New York excited the warlike Iroquois to destroy the missions. The Hurons were dispersed or exterminated, and some of the most famous of the martyrs of North America received their crowns. Father Jogues was killed at Caughnawaga in 1646, together with Brother Rene Goupil. At this early date flourished the holy maiden Tegakwita, the Lily of the Mohawk.

On the 16th of March, 1649, the Iroquois captured St. Ignace. Fathers Brebeuf and Lallement, notwithstanding the entreaties of their devoted flock that they should fly and save their lives, insisted upon staying to soothe the wounded and assist the dying. They were soon in the hands of their enemies, who commenced their torture by tearing out their nails, and covering them with every ignominy. Dragged to St. Ignace, they entered the town only after "running the gauntlet", cruel blows raining on them from the double row of furious savages who came out to meet them. Each was bound to a stake. The hands of Brebeuf were cut off, while Lallemant's flesh quivered with the awls and pointed irons thrust into every part of the body. This did not suffice. A fire kindled near soon reddened the tomahawks of the persecutors, and these they forced under the armpits and between the thighs of the sufferers, while to Brebeuf they gave a collar of these burning weapons; and there the missionaries stood, with those glowing irons, seething and consuming their very vitals. Amid the din rose the voice of the old Huron missionary, consoling his converts, and denouncing God's judgement on the unbelievers, till his executioners crushed his mouth with a stone, cut off his nose and lips, and thrust a firebrand into his mouth, so that his throat and tongue, burnt and swollen, refused their office. The Indians danced like fiends around him, slicing of his flesh and devouring it before his eyes, or cauterizing the wounds with stones

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or hatchets. Some apostate Hurons boiled water, tore off his scalp and thrice, in derision of baptism, poured the water over his head amid the loud shouts of the unbelievers. The eye of the martyr was now dim, and the torturers, unable from the first to last to wring from his lips one sigh of pain, were eager to close the scene. They put burning coals in the sockets of his eyes, hacked off his feet; and cleaving open his chest, they tore out his noble heart and devoured it. Thus, says John Gilmary Shea, from whom we have taken most of this account, at four o'clock in the afternoon, after three hours of frightful agony, expired the greatest of American missionaries and martyrs. All night long they tortured Lallemand in a similar way.

From the blood of such martyrs sprang an abundant harvest of Christians. In 1667 missionaries were again among the five nations, and at Caughnawaga, on one occasion, they baptized 2,200 Iroquois. But the Protestant Englishmen of New York recommenced their usual intrigues, and the missionaries were expelled in 1687. The Catholic Iroquois afterwards left New York and settled near Montreal.

Allouez advanced west of the Lakes and for thirty years he labored in Michigan, Wisconsin and Illinois, and preached to more than twenty tribes. It was he who secured the celebrated Father Marquette, who had already founded Sault St. Mary in 1668 and St. Ignace in 1671.

Accompanied by Joliet, this great pioneer explored the Fox and the Wisconsin rivers, and on the 17th of June, 1673, his canoe shot into the calm transparent waters of the Mississippi, of which he is reputed the discoverer. He descended the stream until, at the mouth of the Arkansas, he became convinced that it emptied into the Gulf of Mexico; and he then returned by the Illinois river, meeting the Peoria Indians on its banks. He had to recuperate for a year, and in the fall he set out to visit the Kaskaskia Indians, but the Chicago river froze up and he had to pass the winter in a wretched hovel exposed to every wind. He arrived among the Illinois the 8th of April. By the aid of pictures he explained the mysteries of Jesus and the

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glories of Mary to 2,000 men and countless women and children. He celebrated the Holy Sacrifice on a rustic altar in the midst of a beautiful prairie. But his health was wrecked and he had to return. The sorrowing Illinois accompanied him to Lake Michigan, and he began to coast the unknown eastern shore, towards Mackinaw, with only two companions. He sank rapidly. There was no couch for the dying missionary but the canoe rocked by the waves and the earth where they laid him at night. Expiring on the shore he thanked God for permitting him to die in the Society of Jesus, alone in the midst of the forests.

There were successfull missions among the Natchez Indians of Mississippi about the year 1700, but they were subsequently exterminated by the Protestants.

A college and academy were started at Crescent, and missionaries went to Kansas. Father De Smedt alone could pacify the Sioux Indians, and rendered more service than a general of the United States army. In 1831 and subsequent years the Flatheads of the Rocky mountains sent four delegations to obtain "black-gown" missionaries. Ten years later De Smedt went to them, and he performed wonders in the way of conversions. He immediately went to Europe for supplies, and returned with four Fathers and five Sisters. The Indians of the Rocky mountains were almost all converted.

At the same time the coast of Oregon was being evangelized by Canadian missionaries. In 1843 the Church there was organized under Archbishop Blanchet and two Bishops. Recently Archbishop Seghers resigned his archiepiscopal see, to plunge into frozen Alaska as a pioneer missionary, but he fell a victim to an assassin. At the present time there are Jesuits conducting missions and Sisters teaching school, in Alaska, who have communication with the civilized world only once or twice a year.

4. Results of Protestant Interference.

Today there are in the United States about 250,000 Indians, two fifths Catholic, and the rest, for the most part, still heathen. In vain have Catholic Indians been

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divided among the sects, and bribed with goods and money; most of them have remained faithful to Mother Church. Marshall says:

"The missionaries would have done in the northern what they did in the southern continent, if they had not been hindered in the former by a fatal impediment from which they were delivered in the latter. If Canada and the United States had belonged to France and Spain, instead of to England and Holland, no one can doubt, with the history of Brazil and Paraguay in his hands, that the inhabitants of both would have remained until today."

But God did not leave the land sanctified by his ardent apostles, and watered by their blood, without true disciples. Providence has directed multitudes of Catholics from Ireland, Germany and many other lands to the United States, myriads of conversions have taken place among the descendants of Protestant settlers, and today that part of the Catholic Church within the limits of the United States numbers at least twelve million souls, besides at least ten million unattached adherents—persons who would have to be counted as Catholics rather than Protestants—and are pretty sure to send for a priest when they think themselves about to die. There at present are fourteen metropolitan sees and provinces and eighty suffragan and assistant Bishops, with 2756 regular clergy, 8383 secular priests, over ten thousand churches, a great university, more than twenty one theological seminaries, 846 colleges and boarding schools, 3581 parish schools, attended by 815,063 pupils, and over 755 charitable institutions of various kinds. No less than fortyfive distinct religious orders of men, and 122 of women are represented. Of these at least three orders of men and twenty of women are of native origin.

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Chapter Fortieth.

SPREAD OF INFIDELITY.

As they liked not to have God in their knowledge, God delivered them up into a reprobate sense. Romans I, 28.

I. THE OUTCOME OF PROTESTANTISM.

THE spirit of Protestantism penetrated into the Catholic countries, weakened their faith and made them a ready field for the operations of the infidels. Jansenism and Caesarism estranged the people from Christ and His Vicar on earth, and the court scandals corrupted their morals. The brilliant writers Voltaire and Rousseau, under the influence of the English and German infidels, attacked and mocked Christianity, and made infidelity fashionable in France and all over Europe. The enemies of the Church contrived the suppression of the Jesuits, the most strenuous defenders of the true religion, seized their colleges, and brought up a generation ripe for crime and revolution.

In the nineteenth century the unbelievers returned to the worst errors of Paganism. Some adopted the Pantheistic dreams of the Orient, making of this world a mere network of vain and empty illusions; while others maintained that matter alone exists, and that even the intellect itself is only one of its transitory conditions. The Agnostics decline to acknowledge a God they cannot understand, and they assert that all that exists beyond the phenomena of nature is the Unknowable.

II. WEAKENING OF THE CATHOLIC FORCES.

The spiritual life of France was paralyzed, as it were, by the Jansenistic heresy, the schismatic spirit of the so-called Gallicanism, and the public corruption of the higher classes. Following the gloomy ideas of Calvin, the Jansen-

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ists imposed an excessive rigorism which the people could not bear, and thus disgusted many of them with religion altogether. Under the pretext of unworthiness for the reception of the sacraments, they restrained all whom they could from the frequent reception of the means of grace and thus removed them from the Savior, the source of our spiritual life. Repeatedly condemned by the Popes, they resorted to a variety of subterfuges and false miracles to maintain a Catholic appearance before the people, and they combined with the Gallicans to hamper and embarrass the Vicars af Christ and the true Catholics of France.

Louis XIV, and a century later Joseph II, sought to unite in their own persons both the spiritual and temporal powers. Although the supremacy of the Popes over the Universal Church had been solemnly defined at the Council of Florence, these sovereigns encouraged their clergy to minimize it to the advantage of the royal prerogatives, and thus they weakened the religious sentiments throughout their domains. Gallicanism and Josesphism were simply attempts of the sovereigns to make of the Church a state institution, something as it was in Protestant countries. The Protestant Pressensé truly says that the so-called "liberties of the Gallican Church" were "slaveries to the king."

Most of the secular clergy were handicapped by those two evils. The lower clergy were benumbed by Jansenism, which dried up the very sources of the spiritual life. The upper clergy were often worldly and politicial prelates who did nothing for Christianity. They were mostly recruited among the younger sons of noblemen, and were as much courtiers as they were Bishops or Abbots. It was the religious that had best preserved the warm spirit of Christianity, and, as their example shamed the general apathy, they were not regarded in a friendly way by the seculars. The Christian forces were frittered away and used up in petty disputes among the Catholics themselves; and there was no superior writer to stir them up against the infidels who arose in the eighteenth century.

The scandals of the court under the regency and during the reign of Louis XV (1715—'74) had perverted the higher

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classes of society, and they welcomed the infidels who mocked at the fear of the Lord. The greatest obstacle to the progress of infidelity was the Society of Jesus; therefore their suppression was to be brought about. By the middle of the eighteenth century the Freemasons had seized all the governments of southern Europe and controlled their policy, and soon succeeded in compassing the suppression of the Jesuits. The prime ministers Pombal of Portugal, in 1759, and Aranda of Spain, in 1765, forged letters in the name of members of the doomed order, and on the strength of these sought to persuade their sovereigns that the Society of Jesus was their sworn enemy. Choiseul of France had the county flooded with pamplets against the Jesuits, representing them as dangerous teachers of immorality. Notwithstanding the protection of the Archbishop of Paris and of the Pope, the Parliament of Paris in 1769 voted in favor of the suppression of the order. The Bourbon courts obsessed the feeble Pope Clement XIV to this end, and threatened schism and war if the whole order was not abolished. It was a repetition of the treaty between the lambs and the wolves, of which the first condition was to dismiss the dogs.

At last, in 1773, the Pope suppressed the order, "moved by reasons of prudence and state". Afterwards he was often heard to say: *Compulsus veci*——"I was forced to do it". He rapidly declined in health and died the following year. The 22,000 Jesuits obeyed without resistance; and in many places were treated most barbarously by their enemies. When they were driven out a great cry of victory resounded through the infidel camp. The vanguard of the Christian army was disbanded; the rest could easily be defeated and annihilated. Hitherto the infidels had only infected the higher classes; now they could destroy the prestige of religion among the masses. The educators of the youth were gone, and the cold Jansenists could do no more than form an indifferent youth, useless in a hand-to-hand fight for Christ. The infidels had things all their own way, and they reared up an impure and infidel generation. Within twenty years the most polite nation of the earth was turned into a barbarous mob ready for un-

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heard-of crimes. The earnest preachers of religion and morality were silent, the dams of the popular passions were burst, and there broke loose a deluge of vice and iniquity.

III. "FREETHINKERS" OF THE EIGHTEENTH CENTURY.

The English Freethinkers began to openly attack Christianity at the beginning of the eighteenth century, and the German rationalists in the reign of the infidel Frederic II. They were only formulating the public opinion of the advanced element of the Protestants, who were drifting away from their purely human substitute for the true religion. The French philosophers adopted their impious principles, and set to work to undermine the strong faith and pure morality of a Catholic nation. However the public mind had been embittered by the disputes of the Jansenists, and the hearts of the people had been seduced by the licentious example given by the nobles and courtiers of Louis XV. A band of superior writers attacked faith and morals in a hundred volumes. Sophism and sarcasm, calumny and lies were scattered all over France, and agitated the whole country. D'Alembert and Condorcet openly attacked both faith and morals. Voltaire and Rousseau were the leaders in the onslaught: The first aimed to destroy Christianity and the latter to establish Socialism. Under the direction of Voltaire the French infidels formulated their doctrine in a great Encyclopedia, in which they attacked religion under every form. Although swayed by the same devilish aim, these two ringleaders of infidelity loaded one another with the bitterest reproaches. Each depicted the other's character in very dark colors, and they certainly knew each other thoroughly.

In his youth Voltaire was imprisoned for his writings against the government and against public morals. He stayed two years in England, where he became acquainted with the Freethinkers and affiliated himself to the Freemasons. He also passed many years with Frederic II, the infidel king of Prussia. He was immoral and impious in the extreme. Luther had cherished a personal hatred against the Vicar of Christ; Voltaire bore just such a

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hatred against Christ himself. His motto was: *Ecrasons l'Infame*—"Let us crush the Infamous Thing"; and this referred to Jesus and his religion. He wrote: "Within twenty years the Galilean will be done for. Can we not succeed when twelve rascals succeeded?" He lived for forty years in public scandal. Voltaire wilfully lied without a blush, and inculcated this practice upon his followers. He wrote in 1736, in outlining a plan of campaign against religion:

"Lying is a vice only when it harms. You must lie like a devil, not timidly, nor once only, but boldly and all the time. . . . . Lie! Lie! my friends, and something will be sure to stick!"

Although he was posing as the champion of liberty and enlightenment he took part in the slave trade, and opposed the education of the masses. He wrote on January 17, 1771:

"I know only of J. J. Rousseau to whom I could reproach those ideas of equality and independence, and all like chimeras, which are ridiculous."

Another time he says:

"It seems to me essential that there should be ignorant poor; they are oxen, needing only a yoke, a goad and hay."

Doctor Tronchin says that Voltaire's death was one befitting a reprobate. That enemy of Christ died in the most awful despair, crying: "The Devil is there! He is trying to seize me! Oh, drive him away!"

J. J. Rousseau from a Protestant became a Catholic, from a Catholic a Protestant, and finally from a Protestant a rabid infidel. According to Chamber's Encyclopedia his life is a tissue of immoral intrigues and restless wanderings from one place to another. He boldly portrays his personal vices in the melancholy book of his Confessions. Wonderful it is that such a man, who could not govern himself, attempted to reform the world and to establish nothing less than a new order of society. His ideal was communism, i. e., a society without any superior either in Heaven or on earth. He presents this singular contrast, that he can always be refuted by himself. He attacks the Gospel and the Christian worship with the bitterest sarcasm, while elsewhere he writes sublime pages on the

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subject of that Book, and exalts the majesty and the pomp of Catholic worship.

Deharbe thus describes the work and influence of these protagonists of infidelity:

"Those repulsive men popularized infidelity not only in France but in all Europe. They made it fashionable in Paris, and from Paris it spread all over the Continent. At that time Paris gave the world its dress, its manners, and its social culture. When therefore infidelity became fashionable in Paris, its triumph throughout Europe was assured. People did not stop to think and to argue, to assert or to prove that Christianity is false or unreasonable. Infidelity was accepted because in Paris and in France cultivated society accepted it. It spread into Germany, penetrated into its universities, and tainted with its absurdities the great literature of that country. Vienna, Prague, Heidelberg and Bonn were its centers, Weishaupt, Nicholai and other professors its apostles, Frederic II and Charles of Erthel, ecclesiastical elector of Mentz, its great protectors. It spread also into Spain, Portugal and Italy, and came into power with Aranda, Pombal and Tanucci. More rapid in its progress than the revolt of Luther, in a few short years infidelity made the circuit of Europe, and in twenty years presided over the destiny of every throne, save perhaps that of England."

IV. NEO-PAGANISM OF NINETEENTH CENTURY.

The infidels of the eighteenth century aimed at the destruction of Christianity and the establishment of pure Deism. Voltaire erected a temple to the Almighty and Robespierre celebrated a feast in honor of the Supreme Being. The infidels of the nineteenth century deny the existence of a personal God, or at least refuse to render Him homage. They have turned back many thousands of years and relapsed into pantheistic idealism, materialism, and pagan indifferentism.

The German Pantheists adopted the fantastic dreams of old India. According to them all the existences and events of this world are part of the being and activity of God. In us the Absolute becomes conscious of itself; we are gods, therefore, and as such all our passions are legitimate, and we may freely indulge them.

The "naturalist" of France and the materialists of England deny the very existence of spirits of any kind, and admit nothing but matter and its fatal and necessary development. They have returned to the false and shallow

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philosophasty which ancient Greece tried and found wanting more than two thousand years ago, and like Leucippus and Democritus suppose the whole universe to be constituted by a fortuitous aggregation of atoms. According to the modern materialists the whole world is an evolution of matter, and our mind and thought are nothing else but the exclusive product and operation of our material brains. Our only real happiness consists in the gratification of the cravings of our nature, and nothing is wrong but what diminishes the sum-total of the pleasure experienced by the human race in this world.

Thus the infidels hold the most opposite views on the nature of the universe, going to contrary extremes, like the ancient heretics. The idealists make everything spiritual, while the materialists make everything corporeal. Which is to be believed, since both speak in the name of science?

The system which makes the whole universe either exclusively ideal or exclusively material is full of contradictions to our most intimate and trustworthy experience. Therefore many unbelievers have given up all speculation about the ultimate origin of the universe, admitting that it must have some cause outside of itself, but alleging that we cannot know anything about it. They therefore call themselves Agnostics, i. e., the Unknowing, They say that we are not obliged to honor the Unknowable, or to concern ourselves about it. But, on the contrary, we do know that a Supreme Being made us and provides for us with a fatherly care, and that the generality of mankind believes that He has made known His will to His creatures. We also know, and can prove to right reason in manifold ways, that the Catholic Church is His Kingdom on earth, the Guardian of His Truth and the Promulgator of His Law. Consequently, we cannot remain indifferent towards our Maker, under the plea of ignorance of His nature, but must worship and serve Him in the way He has commanded.

So we see that the last refuge of unbelief is a plea of ignorance, which bears on its face its own condemnation.

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V. INFIDELITY REACTIONARY AND UNREASONABLE.

Thus the non-Christians of our day have relapsed into the worst errors and vices of Paganism and Pantheism, which are as old as human corruption; a fact which is a striking proof of the instance of the degradation that ensues upon the rejection of true Christianity.

There is one point which stands out prominently in the history of modern infidelity: It is a conspiracy of a little clique of men organized in secret societies, to impose their theories by force and fraud upon the unwilling people.

The history of the last two centuries is nothing but the history of the criminal efforts of the unbelievers to demolish Christianity and bring in a reign of license and irreligion. This fact is in itself a crushing indictment. If "rationalism" is so reasonable why now allow the people to draw their own conclusions, and in their own way and time to bury Christianity and range themselves under the banner of "modern enlightenment?" If infidelity or indifference is so natural to mankind, why must it be imposed by intrigue and force?

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Chapter Fortyfirst.

THE ANTICHRISTIAN CONSPIRACY.

Why have the Gentiles raged and the peoples devised vain things? The kings of the earth stood up and the princes met together against the Lord and against His Christ. PSALMS II, 1, 2.

I. LIBERALISTIC MACHINATIONS.

THE self-styled "philosophers" continually demanded "the liberty of the people", but as soon as they got into power they appropriated all the liberties for themselves, and rode rough-shod over all the rights of others. They did not leave to the people the choice of accepting or rejecting their plans; but they imposed them by open violence or secret plot. They banded together in an infernal conspiracy to overthrow the Christian order of things, under the name of Freemasons. Although there are at least ten important branches or "Rites" in the Freemasonic sect, they all work together to overthrow Christianity and to supplant it.

II. FREEMASONRY UNMASKED.

The infidels soon began to band together under the names of Freemasons and Illuminati. In 1717 the Great Lodge of London was organized. It adopted substantially the same rules which exist today. Lodges were opened at Mons, Belgium, in 1721, at Paris in 1725, and in North America in 1728. In 1743 the French Freemasons became a distinct body. In 1776 Weishaupt organized the German Freemasons with the strictest rules, and gave the last touch to that infernal organization. To advance the cause of infidelity the Freemasons of the Latin countries have ruined their own nations as far as lay in their power: they have corrupted, revolutionized and plundered them,

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and reduced them under the power of Noncatholic governments as the XL, XLII and XLIII chapters plainly show. In the course of the eighteenth century the Freemasons prepared the fearful events of the French Revolution. First they worked themselves up into the highest positions of the government; then they engineered the suppression of the Jesuits, and finally they conspired against their own countries for the sake of their sect. Mirabeau plotted against his king at Williamsbad, 1785. Freemasons killed the Emperor Leopold II in 1792. In every land the Freemasons opened the door to the arms of the fanatical French Revolutionists. During the nineteenth century Freemasonic generals and officials have habitually handicapped their respective governments either by leaving their armies without the necessary armaments, the price of which they have pocketed, or by delivering them up to the enemy, and thus incurring or deserving the stigma of treason through all future generations.

All this may seem strange to readers in Protestant lands, where the Freemasons appear to respect all religions, and their lodges appear as mere social and mutual benefit societies. But they are active and aggressive in Catholic countries, and there publicly proclaim themselves the enemies of Christianity. If the Freemasons of the English-speaking lands knew the diabolic aims and the intolerable tyrannies of their brethren in Southern Europe and the Latin-American countries, many of them would hasten to shake off the very name.

The essential nature of Freemasonry is everywhere the same, inasmuch as it is sectarian in its character, requires of its initiates a blind and therefore immoral oath of obedience and secret, and is more or less manipulated from a common international center. Its workings, however, are very different in Catholic and Protestant lands. In the former the lodges are aggressive against the Church, while in the latter they seem indifferent, although even there they rarely fail to benumb the religious instincts in their members, and weaken any ties that may bind them to any definite form of religion, especially if it be in any sense Christian, whether Catholic or separatist.

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The Catholic Church opposed Freemasonry from the beginning. In 1738 Clement XII condemned the institution, and no less than eight Sovereign Pontiffs have since repeated the condemnation. Even the courts of Vienna, Naples and Madrid have at times prohibited that revolutionary society. The Popes, who detected the evil at the outset and fearlessly denounced it, have earned the gratitude of all men who are sincerely and intelligently devoted to order and religion. Unless their ever-watchful eye had pierced the darkness that enshrouds these gloomy conspirators, their machinations might still be unknown, and they might still be able, in Catholic lands as is yet the case in Protestant ones, to delude men of good will by their pretenses of brotherhood and enlightenment. Leo XIII, in his famous encyclical on the subject, graphically describes Freemasonry as "the Sect of Satan", and many converted Masons have given precise details about that devilish conspiracy against the Kingdom of Christ.

III. THE LEAGUE OF DARKNESS AND OF DEATH.

Secrecy usually supposes evil designs. Lodges are held with locked doors, which are opened only at a password and with handgrips known only to the initiated. There are innumerable "degrees", and the ulterior aims of the organization are known, at least in Protestant lands, only to a certain inner circle, which is comparatively small in number. When princes, Protestant ministers, etc., become members they are as a rule admitted readily to the highest degrees of honor, but not of knowledge. They imagine that they are perfectly familiar with the plans and membership of the society; but the only thing they accomplish is to lend their influence to the most noxious of conspiracies against mankind and its Creator.

Whatever secrets he obtains a Freemason is obliged to guard under the most terrible penalties. Thus runs the oath of the lodges of the *Amis Philantrophes et Discrets Reunis* of Versailles:

"May my lips be burned with a red-hot iron, my hands be hacked off, my throat cut, my corpse be hanged in a lodge during the admission of a new member for my shame and their terror, and my ashes be

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scattered to the winds so as to leave no trace of my treason, if I ever reveal the secrets, the signs, the words, the doctrines and the customs of the brother-masons."

The Freemasons place their order above anything else, above their family, their country and even their own soul; they hold in fact the principle that their dupes mendaciously attribute to the Jesuits, that the end justifies the means; and they do not shrink even from murder to attain their object. At every degree the initiated take an oath of blind obedience, to execute whatever may be committed to them, without reservations for conscience, even to murder their lodge-brethren, their fellow-citizens, or their legitimate rulers should they stand in the way of the designs of their ringleaders. Many of the assassinations which cannot be traced are the work of the oath-bound societies. Was not the killing of Morgan in 1820 the acknowledged deed of the Freemasons? And what officer could ever find the proofs against the guilty assassins who were well-known in Batavia? Were there ever better-concerted, bolder or more public murders than those of Rossi at Rome in 1848 and of Garcia Moreno at Quito in 1870? These are only a few instances of the vindictive spirit and the unscrupulous methods of most of these sects. Terror reigns among the enemies of light, who dread each other. Many persons entrapped in the dark society dare not reassert their liberty; poor wretches, who have lost all peace in this world and all hope in the future. If they speak or leave, or resist any order, they see before them the revolver, the poniard or the poisoned cup. If they remain in the Sect of Satan they know that eternal fire awaits them.

IV. MEMBERSHIP.

According to the *Masonic Token* there were in 1898 about one million of initiated members enrolled on the books; but the Freemasons boast of 16,000,000 adepts, in order to appear more powerful and to attract guileless and ambitious people into their lodges. This large number may represent the Liberal fools and dupes who follow them because they do not know their diabolic plans; but it certainly exaggerates enormously the direct strength of the lodges.

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Fourfifths of the Freemasons are in Protestant lands were faith in Christ is dying out; and there they constitute mild benevolent societies, with a sprinkling of religion sufficient to dull the religious sense of their indifferent members.

In Catholic countries the leaders are open enemies of Christianity; either cunning Jews or rabid infidels. The highest grades are nearly all in the hands of Jews. The members are, or invariable become, infidels. On entering the lodges many protest that they will never renounce their faith; but after a few years they find that "the lodge is a good enough church" for them; and so they complete their abandonment of Jesus Christ. The class of Liberals who stick to their religion and yet follow the Freemasons are simply their catspaws in the warfare against the Church of God. Deluded fools, who try to serve two irreconcileable masters, Christ and Satan!

V. ANTICHRISTIAN AIMS.

Adopting the deceptive name and emblems of the ancient guilds of stonemasons, those noble associations of Christian workmen, to which, with the co-operation of kindred bodies of other crafts, we owe so many of the glories of the mediaeval architecture, the Freemasonic sectaries conspired together to overthrow the cathedrals that the Catholic masons, truly free, had built, and with these the whole fabric of Christian society.

Leo XIII declares that the ultimate aim of the Sect of Satan is to destroy Christianity altogether, and to rear up in its place a "naturalistic" society, entirely independent of Christ and His Holy Church.

That Freemasonry aims at the destruction of the religion of Jesus Christ appears from the fact that it claims to be the religion of the future. It has concocted a ritual, to cater to the religious instincts of its members, composed of a pompous parody of Christian, Jewish, Pagan and Mohammedan ceremonies. But its God is Satan instead of Jesus Christ.

Christian education is the great obstacle to the progress of the dark sect, and hence it is that it has always per-

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secuted the Jesuits, the great Christian educators, with such a Satanical hatred. In spite of the millions of adherents they claim, they took no rest until they had the 22,000 Jesuits dispersed and exiled! At the present day they pursue the 10,000 Jesuits with relentless fury and absurd slanders. Sixteen hundred Liberals, rich and powerful, fear one simple Jesuit, vowed to poverty and shut up in his convent or exiled from his native land! What cowardice! What self-distrust! What a mockery of liberty and fair play!

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Chapter Fortysecond.

FRENCH REVOLUTION.

O God, the heathens have come into Thy inheritance, they have defiled Thy holy temple. They have given the dead bodies of Thy servants to be meat for the fowls of the air; the flesh of Thy saints for the beasts of the earth. They have poured out their blood as water round about Jerusalem, and there was none to bury them. Psalms lxxviii, 1–3.

I. A FREEMASONIC EXPERIMENT.

THE French revolutionists committed as many horrible crimes as the Huns and the Vandals. One cannot read the annals of their butcheries without retaining a long and painful memory of murder and blood. In the course of ten years four parliaments succeeded each other, and every time gathered together fresh and still more frenzied murderers from that impious generation. The Constitutional assembly of 1789 made a "free constitution" for which the legislative assembly of '91 was to elaborate laws in detail; but it overthrew the Church and the nobility of France. The National Convention of '93 made an Anti-christian constitution, under which the Directory of '95 made new laws without being able to enforce them.

Among all who ever terrorized and tyrannized over any country, the Conventionals of France were the most unscrupulous and tigerish.

Far from deploring such barbarous deeds, the Freemasons applauded them, and to this day, through their organs in France and Belgium, do not blush to claim them as their own.

II, FIRST PHASE, 1789, CONSTITUTIONAL LIBERTY.

The French Revolution commenced with a generous movement of the upper classes in favor of the people at large. To remedy financial troubles, Louis XVI convoked

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the three Estates: the clergy, the nobility and the people. The Third Estate demanded above all the abolition of the tithes and the feudal rights; and 148 clergymen seconded their proposition. In the solemn assembly of the fourth of August, the noblemen and the clergymen renounced all their special privileges, and the equal rights of all the citizens were proclaimed. The fulness of "liberty" in the modern sense was thus secured. But the Freemasons were not actuated by the love of liberty, but by a satanical hatred against Christianity, and a thirst for the blood of their fellowmen. The Revolutionists did not desire liberty but absolute power. They wanted to overthrow the rights and religion of others, and to establish their own personal despotism and impiety.

III. SECOND PHASE, 1790, ANTICHRISTIAN REVOLUTION.

Out of the Freemasonic lodges came the odious Jacobins, who conspired against every one who had a name, a fortune, talent or virtue. By fiery discourses they drove the Parisian populace into a more than Vandal destructiveness and a more than cannibal cruelty. At their instigation, the mob captured the prison of the Bastille and the palace of Versailles, and dragged the authorities to prison. Their emblem was the red cap of the convicts, and their leaders the cruel Robespierre and the unscrupulous Marat. The Jacobins were bent on destroying Christianity. They confiscated all Church property, abolished the monastic orders, and declared the French Church a national institution entirely independent of the Pope. A "civil constitution of the clergy" was voted, which made all the ministers of religion subject to popular election. This schismatical reorganization all the priests had to accept by oath under pain of losing their positions. Of the 138 Bishops of France only 4, of the 250 clerical members of the Assembly only 70, and of the 60,000 priests of France only 10,000, could be induced to take the schismatic oath. More than 12,000 monasteries and convents and 40,000 churches fell under the hammer of the sacrilegious robbers. There was a public debt of two billion francs to be paid. About eleven billion francs were devoured

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by the Revolution; that is to say, five times the debt officially incurred; and there was still left an immense deficit, which prepared the way for bankruptcy.

Many clergymen and nobles were thrown into prison, ostensibly to be deported in bulk, but in realty to be kept for the day of vengeance. The king was twice attacked in his palace of the Tuileries, and then confined in the prison of the Temple. All the princes, nobles and gentlefolk who could escape fled from the land of anarchy. The governments of Europe made a coalition to restore order, and Champagne was invaded by the allies. Posters put up during the night in the streets of Paris excited the people to frenzy, and they broke into the prisons and murdered 8,000 innocent citizens, dancing like fiends around their palpitating victims and devouring their very entrails.

IV. THIRD PHASE, 1793—'94, REIGN OF TERROR.

1. Destruction of the State.

The National Convention was composed of sanguinary monsters who terrorized the people in a frightful way. Its first act was to depose the king, bring accusations against him, and condemn him to death. Louis XVI was executed in January, 1793, and his queen and his sister after months of painful detention. His son was starved to death in prison, and his daughter escaped, as if by a miracle. The very ashes of the former kings buried at St. Denis were exhumed and scattered to the winds.

2. Destruction of the Church.

The Conventionals attacked the Catholic Church, which they dreaded; while they tolerated the few and insignificant sects which they knew to be powerless. Every sign of Christianity was suppressed. The calendar was changed. Decades of ten days were substituted for weeks of seven days, and the celebration of Sundays and other holy days was strictly forbidden. Corpses were taken from the graves and used as manure. Churches without number were burned, pulled down, or turned into theatres, factories, dwellings, stores, clubhouses and stables. The church of

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St. Genevieve was converted into a "Pantheon", or resting-place of great men, and thither were borne with great solemnity the ashes of Voltaire and Marat. The Freemasons frightened Gobal, the schismatical archbishop of Paris, to such a point that he made a solemn apostasy in full convention. On the tenth day of November, 1793, he, with thirteen vicars, made the impious declaration that they had duped the people, and taught a religion in which they did not themselves believe. He trampled upon his episcopal insignia, and donned a Phrygian bonnet instead of his mitre. The soldiery and rabble, wearing ecclesiastical vestments, and wheeling hand-barrows of sacred vessels, entered the legislative hall, and thence went in procession around the city burning church furniture in the streets. Around these flaming piles the frenzed populace danced riotously and blasphemed the God of their fathers.

That same day a notorious woman of the town was carried in triumph to the cathedral of Notre Dame, enthroned almost naked upon the high altar, and publicly adored in the midst of lewd songs and impure dances. That frightful impiety was repeated in many places. In one city five hundred prostitutes appeared clothed in sacred vestments. Many people trampled the cross under their feet; some stole the consecrated hosts to carry them in mock processions, or to fling them to unclean beasts.

Nuns were starved to death, or beheaded while women of ill-fame were an object of public liberality. Priest were dragged from city to city amid the insults of the mob, piled together in infected prisons, or sent to Cayenne, where two-thirds of them perished within eleven months.

3. Destruction of Civilization.

The convention seized 750 hospitals, besides all the rest of the patrimony of the poor. They destroyed the monuments of art and science which covered the land and filled the libraries. They even pulled down steeples, as if their elevation were contrary to Republican equality! The Council of Paris, considering that "books have done to men very little good and much evil", decreed the burning of the public library.

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4. Destruction of Life and Property.

A "committee of public safety" was set up, which imprisoned and beheaded all "suspected" persons. In Paris the guillotine was scarcely ever idle. By extraordinary diligence one machine could behead from 60 to 80 persons in a day. The procession of the headsman's cart was seen daily. About 44,000 revolutionary tribunals were established, and guillotines were set up all over the face of France. A flying column of 6000 soldiers went up and down the country to purge it from "suspects". Half a million people were cast into jail. At Toulon crowds of 200 persons were shot at a time, and the town was nearly depopulated. Similar massacres were perpetrated in the villages of Lyonnais. Lyons resisted; but she was captured, her buildings blown up and the citizens shot and beheaded by the thousands. The blood of the victims so tainted the Rhone that the laundresses had to go above the town to find clear water for their washing. To save the trouble of carting away the corpses, the guillotine was placed upon a bridge, so that after the execution the bodies fell into the stream, where they served as food for the fishes.

Not only did the monsters of the Convention slaughter the people; they finished by devouring one another. Danton was beheaded with thirteen of his followers. Robespierre was arrested and, though he shot himself in the jaw in order to escape public judgement, he was brought to the Convention hall and fell with twentyfour other human tigers amid the execration of the crowds.

5. Devastation of Whole Provinces.

La Vendee, followed by the rest of Poitou, Anjou and Brittany, arose in defence of God and the king. The Vendeans and Bretons were a noble and gallant race and they resisted all of the armies of the pseudo-republic until their land had been utterly devastated. Three Republican armies were defeated. There were 200 captures and recaptures of cities, 700 local engagements and seventeen great battles. The Convention trembled lest the people should also stand up elsewhere to assert the dignity of

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human nature and demand a reckoning for the barbarous crimes committed by its orders. Besides the maddened soldiery the worst criminals were let loose and sent to La Vendee to commit every crime under the name of Vendeans, and thus give at least a pretext for the Freemasonic brutalities. Dogs were trained to track the fugitives into the inmost recesses of the forests and the caverns; children were crushed under the horses' feet, or thrown with their mothers into glowing ovens. At Rennes many thousands were thrust into boats with openings in the bottom, and thus sunk and drowned in the Loire. A tanner of Pont-de-Ce actually received orders from most of the members of the Military Committee for trousers made of human skin. The soldiers were sent to burn the grain in the granaries and the animals in the stables. Twelve infernal columns went up and down the country to destroy every sign of life and agriculture, and they made a desert of all Northwestern France.

V. ATTEMPTS AT WORLD-WIDE DESTRUCTION.

The Revolutionists made war upon the neighboring countries, where the Freemasons welcomed and assisted them, and they intended to repeat everywhere their impious Vandalism. They were very imperious and exacting towards the Pope. But the Lord mocked at all their mad ambitions. They were unable to preserve peace in France itself, notwithstanding their policy of butchery. All order disappeared in fortyfive counties, constituting about a half of France. Napoleon overthrew the incapable Directory, subdued the licentious demagogues, and made them a pedestal for his imperial throne. The people welcomed him as a deliverer, and he drove them all over Europe to establish a universal empire for himself. He restored the Catholic religion, as a political measure, and his efforts to subject it to himself and make the Supreme Pontificate one of the bulwarks of his tyranny were utterly frustrated.

VI. NATIONAL APOSTACY DROWNED IN BLOOD.

France was the first nation which as a nation formally abjured the very name of Christ. The Voltairian populace and the Freemasonic government overturned the altars,

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murdered the priests and bent the knee before an obscene "Goddess of Reason". They gathered in a focus all the impiety and blasphemy of the past centuries, and solemnly apostatized from Christ and His Church, which they mocked and blasphemed with incredible malignity. But God abandoned them to their own brutal instincts. They devoured each other and turned the country into a wilderness and the cities into dens of wild beasts in human form. Thirty bloodthirsty tyrants were able to find 300,000 executioners to murder all who were holy and noble in the whole of France and who were not so fortunate as to succeed in taking refuge in some happier land. In ten years they inflicted as many and as horrible calamities as had befallen the whole of mankind ever since the Flood. In their hands France became a heap of ruins and an immense cemetery. This is a horrible example of the punishment that threatens any people publicly apostatizing from Our Lord Jesus Christ.

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CHAPTER FORTYTHIRD.

THE CANCER OF CATHOLIC COUNTRIES.

> It was given to him [the Second Beast, i. e., Freemasonry] to give life to the image of the beast [the infidel State, which is the image of the Pagan State represented by the First Beast], and that the image of the beast should speak; and should cause that whosoever will not adore the image of the beast should be slain. And he shall make all, both little and great, rich and poor, freemen and bondmen, to have a character on their right hand or on their foreheads; and that no man might buy nor sell but he that hath the character, or the name of the beast or the number of his name. APOCALYPSE XIII, 15–17.

I. TACTICS OF THE ENEMY.

THE Catholic nations have for nearly two centuries been exposed to the fire of three deadly enemies, and until recently without taking any systematic measures of self-defence. Those enemies are Protestantism, Judaism and Freemasonry. It is the actual policy of Protestant England and Germany to lower the Catholic nations, in order to seize for themselves the control of the seas and of Western Europe. It is the traditional policy of the leading Jews to attack the Catholic Church, because she is the universal Christian society. It is the implacable object of the leading Freemasons to undermine all Catholic institutions, in order to root out Christianity altogether. Now these three enemies have combined to weaken the Catolic nations by secret plots and open wars: Protestant diplomacy, Jewish gold and Freemasonic treachery have worked together to demoralize, revolutionize and plunder the Catholic nations. But the greatest danger comes from the band, or rather the army, of organized traitors which they have succeeded in forming in the bosom of the Catholic nations, and whom they furnish with every possible weapon. Protestant diplomacy and Jewish gold are at the disposition of the Latin Freemasons to enable them to corrupt and weaken

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their own countries. Hence those strange attacks of the press against faith and institutions in lands that are entirely Catholic; hence those ruinous revolutions and wholesale plunderings in nations which for centuries were the most peaceable and even now are the most easy to govern on earth, as their endurance of the Freemasonic tyranny reveals only too well. To crown their tactics they attribute the apparent decline of the Latin nations to the influence of the Catholic Church. Every form of Protestant, Jewish and Freemasonic literature proclaims to the world:

"The Catholic lands are worn out, ruined, corrupted, and repudiate the old Church that caused their downfall. See the fearful corruption cropping out in the leading newspapers, the frequent revolutions shaking every institution of the Latin nations, and the scandalous robbery perpetrated by their officials."

Their own works they thus attribute to the Catholics, and those very Catholics tamely submit, and bow before the alleged superiority of enemies that have prevailed against them only by violence, corruption, mendacity and treachery; and they will remain at their mercy as long as they do not organize against the contemptible Judases in the pay of their hereditary enemies.

II. ATTACKS ON FAITH AND MORALS.

In Catholic countries there are anomalies which could not be explained were it not for the presence of a strong secret organization bent on dechristianizing them. Chief among these anomalies are the infidel papers, schools and governments. Every day the leading journals are filled with the bitterest attacks upon the faith of the people, and the strongest allurements to immorality, all of which cannot fail to produce some effect and to make some victims. These become rabid infidels and shameless libertines, and are held up as the enlightened portion of the land, and the representatives of public opinion; which of course gives plausibility to the vociferous libels about the apostasy and corruption of the Catholic nations.

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The Freemasons in the Latin countries are a small number of blatant infidels and shameless scoundrels; they are not one in a thousand; but they make up for their lack of numbers by the intensity of their hatred against Christianity, the audacity of their slanders, and the fierceness of the storms which the try to excite. As for the good citizens opposed to them, they are quiet, men who attend to their own affairs and neither clamor nor agitate. Thus the infidel element, however insignificant in number has the false appearance of representing the public opinion, and lays claim to the control of education and the government. It is under the pretext of zeal for progress and improvement that the Freemasons demand the education of the youth in their own way, but it is really for the purpose of infidel propagandism at the expense of the public. There was a striking example of this in Belgium. Although that country is the most progressive and the most Catholic in Europe, the Freemasons demanded the management of the schools, in order to improve the methods of teaching and to lead to higher progress. In 1879 they had control of the government by a majority of one vote. A rabid Freemason by the name of Vanhumbeeck became minister of public instruction, with the avowed object of making the public schools infidel. He had a law passed by which the Church was deprived of all authority in the schools, which were entrusted to Antichristian masters. Many years before he had made at Antwerp a famous speech in which he had vented his diabolical aims. He had said in a Freemasonic council:

"The Church is a corpse which obstructs the road of progress. In the last century the revolution pushed that corpse halfway into the grave; the nineteenth century must bury it forever."

As soon as the people found out what he wanted by his secularistic school-law, they built new Catholic schools in every village of the land; and in the following election they inflicted upon the Freemasons and their tools the Liberals such an overwhelming defeat that they are never likely to recover from it.

It is a strange fact that the Freemasons can control the governments of many Catholic nations, insult their

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religion, overthrow their institutions, and tyrannize over them generally, just as much as the Czar of Russia tyrannizes over his half-civilized subjects. The Catholics must be a patient and tolerant kind of people, to allow a few of enemies not only to govern them but also to oppress them and to attack all that is dear to them! Would such things be possible unless some secret funds and other assistance were supplied from outside for the purpose of electing those tyrannts and sustaining them in power?

III. PERIODICAL REVOLUTION.

Periodical revolutions afflict most of the Latin nations of America; they are the work of contemptible plotters, who want to rule or ruin their country. If the Freemasons do not constitute the government, they overthrow it by intrigue and violence, and they persecute their rivals and the Catholic religion until they provoke a counter-revolution which drives them out of power.

In Europe about every tenth year since the overthrow of Napoleon there has been a fearful explosion of the pent-up fires. So 1820, '30, '48, '59—'60, and '68—'70 are fatal dates in the annals of Catholic Europe.

In 1820, only five years after the monster of the French Revolution had been tamed, revolts broke out in a number of the capitals of southern Europe. The Prussian minister Von Haugwitz, who had himself been a Freemason of high degree, made the following declaration at the Congress of Vienna, convened to re-establish security:

"I have acquired the firmest conviction that not only the French Revolution, but the king's murder, with all their attendent horrors, were resolved on in the lodges; and that the way was prepared for them by secret oaths and confederations."

In 1830 the Freemasons threw Poland into revolt against Russia, which served only to aggravate her yoke. Wars of succession raged in Spain and Portugal, and the secret societies gave their support to the parties which allowed them to rob and persecute the religious orders. In France they banished the Catholic king Charles X and raised up the Liberal Louis Philippe, who abandoned the

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Church to their mercy. In Italy they attempted to revolutionize the Papal States, but were thwarted by the energy of Gregory XVI.

The universal action of Freemasonry was visible again in 1848. In 1847 a great Freemasonic convention met at Strasbourg, to make the final arrangement for a general revolution in 1848. As a result, within the space of one month all the capitals of Europe were in arms. Paris started before March, Vienna arose on the tenth of that month, Berlin on the eighteenth, Parma on the twentieth; and before the end of the month these cities were followed by Rome, Florence and Naples.

IV. PLUNDERING GOVERNMENTS.

When the Freemasons long remain in power the country is sure to some day awake to the fact that it has been robbed on a gigantic scale. The recent scandals in connection with the Panama Canal Co. at Paris and the Italian Bank at Rome startled all Europe, because the highest officials of France and of Italy were implicated; and these very men were also the highest dignitaries of the Lodge. The war between Spain and America furnishes another striking revelation of the misgovernment and the misappropriations of Freemasonic officials. For a century the Freemasons of Spain have despoiled the convents, besides taxing the people to death. They were supposed to have a fleet and a military establishment fully equipped and capable of meeting the army and navy of the United States. But the Spanish ships, when the test came, were found to have no proper stores or armaments, and the soldiers and marines lacked the proper weapons and training, and so the prompt and overwhelming defeat which ensued was inevitable. It is the dark-lantern brethren who have been the cause of Spain's loss of her colonial empire, and of the political decline of that war-like nation.

V. BETRAYAL TO FOREIGN POWERS.

From 1859 to 1870 the Freemasons not only disturbed their countries by ruinous revolutions, but also outdid

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themselves in selling them to foreign powers. It was only with Freemasonic aid that Bismarck and Cavour were able to subject the rest of Germany and Italy to their respective dynasties of Prussia and Piedmont. Those robberies were represented as the "national union" of the Germans and the Italians; but that union, in each case, could have been far more satisfactorily and justly accomplished by a free confederation of states than by a violent subjugation of more advanced peoples to the new kingdoms of Prussia and Italy.

The old Carbonaro Napoleon III helped to humiliate Catholic Austria, and prepared the defeat of Catholic France. In 1859 he drove the Austrians from Lombardy, and aided Cavour to revolutionize the middle states of Italy. The following year Garibaldi invaded Naples, and others the Roman States. There was left to the Pope only half a million of people, and these also were taken away in 1870. Thus the Supreme Pontiff was placed under the power of an aggressive Freemasonic government. The officials of Italy have robbed the churches and monasteries, and sold the spoils to the Jews. They have also taxed the people to the amount of the half of the crops, and there has consequently been such misery in that country, the finest in the world, that hundreds of thousands have had to emigrate to escape the pangs of hunger.

In 1863 Bismarck involved Austria in Prussia's war against Denmark, and in '68 he combined with Italy to force his ancient ally to give up the North German Confederation to Prussia, and Venice, her last Italian possession, to Sardinia, In 1870 he conquered the French at Sedan and annexed the Rhine provinces. The Prussians entered Paris and Versailles, where they elected and crowned William II Emperor of Germany.

VI. APATHY OF CATHOLIC LAITY.

The main cause, the *sine qua non*, of the political decline of Catholic countries is the phenomenal indifference of Catholic laymen in face of the most active and most cunning foe who has been enslaving and ruining them. Firstly, there are not a few who lead unchristian

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lives, and persecutions are not only needed to punish them for their lukewarmness but may even stir them up to piety and virtue. Secondly, notwithstanding the constant warning of the Popes and the Bishops, few have done anything against the ever-threatening enemy. A handful of Freemasons have been allowed to rob and to imprison the Holy Father, to subjugate and despoil France, Italy, Spain, Portugal, and all the Latin-American nations, and to everywhere impose an antichristian education upon Catholic youth.

The Catholics hardly protest against such persecutions, although they number thousands to one. If the Freemasons are cunning, the Catholics are right. If the Masons work with the power of Satan the Catholics have that of the Almighty behind them. The more the faithful suffer their religion to be insulted and persecuted, the longer they will be at the mery of their eternal enemies. As soon as, attentive to the voice of the Vicars of Christ, they shall organize everywhere, not in secret but in open societies; as soon as they shall begin to work and agitate and vote perseveringly and consistently for their religious and civil rights, as soon as they shall gather in their vast numbers and their prodigious strength and demand respect for their institutions and a share in the administration of the governments to which they are subjected: then, and only then, will they be free again; and then the world will wonder how it was possible to keep them so long under the heel of the powers of darkness. The Freemasons of Catholic lands are nothing but oppressors and traitors and the sect of Satan. The Catholics are in the right, they have the advantage in point of numbers, and they constitute the Church of Christ, which cannot perish: "The gates of hell shall not prevail."

The victories of the Catholics of Germany and of Belgium show this strikingly. Bismarck, who had triumphed over the continent of Europe, had proposed to found an arch-Protestant empire. In 1873 he passed the May Laws to destroy the Catholic Church in Germany, but the Catholics, led by Mallinckrodt and Windhorst, made such an unflinching opposition that, after ten years of vain per-

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secutions, he had to give up his plan and grant liberty of worship to the Church and a share in the government to the Catholics, who now hold the balance of power in the empire. He himself has been succeeded by two Catholic chancellors!

The Catholics, when left to themselves always were in the van of progress and contentment. The bulk of those nations today are the equal, if not the superiors, to any other mass of people in point of intellect and morals, and domestic happiness. As glorious as their past has been, so glorious their future will be. Should they remain under the yoke of Freemasonic government, God can call other nations and make of the stores of heathendom or Protestantism the sons of Abraham. Will not the sun of justice some day shine upon the yellow and dark races as it shone upon the Caucasians? Where will the brethren of darkness then be. Christ reigneth forever and ever, from the rising to the setting of the sun.

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CHAPTER FORTYFOURTH.

COMMUNISM AND ANARCHY.

A new commandment I give unto you; that you love one another; as I have loved you, that you also love one another. By this shall all men know that you are My disciples if you have love one for another. JOHN XIII, 84—35.

I. PLUTOCRACY THE OUTCOME OF LIBERALISM.

THE Freemasons promoted revolution, under the guise of champions of liberty, equality and fraternity, but in reality for the purpose of seizing upon all the powers and treasures of society. When once they acquired them, they became the most haughty tyrants and the most heartless masters, oppressing and starving the masses which had been their tools in overthrowing the old order of things. By 1830 the people, who had lost the hope of Heaven, commenced to lay claim to at least their share of the earth; and they now threaten to overthrow society itself.

In his Encyclical on Communism, 1878, Leo XIII points out the great cause of the social trouble, as follows:

"By a new kind of impiety, unknown to the Pagans, States constitute themselves independently of God and of the order which he established. The rewards and punishments of a future life are forgotten. It is not surprising that men of the lowest order, weary of the poverty of their home or their little workshop, should yearn to seize upon the dwellings and possessions of the rich; that there remains neither peace nor tranquillity in private or public life, and that society is brought to the brink of destruction."

II. THEORY OF SOCIALISM.

Socialism is sometimes defined as a theory of society which advocates a more precise, orderly and harmonious arrangement of the social relations of mankind on some

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basis of communism, such as the coöperation of labor, redistribution of property, or collective ownership of land and instruments of production.

But the term is usually employed in a more special sense, to designate the system of those ultra-revolutionists who propose to abolish religion, the family and private ownership, putting all property, all authority and all industries of every kind iu the hands of the general government, which will assign to each individual his work and distribute to him whatever he needs. One wing of these revolutionists goes to a still greater extreme, and proposes the annihilation of all government, all laws, and all institutions, so that all human relations and association shall be purely voluntary. But these anarchists cannot consistently organize for the furtherance of their aims, and as a matter of fact they are always found fighting in the ranks of the socialists, and so are usually counted under that head. Every form of Socialism, including Anarchism, ignores the natural and Divinely.ordained constitution of society, and the several rights, privileges and duties of its different elements, and asserts universal equality.

This fiction of the equality of men is chiefly derived from the theories of Jean Jacques Rousseau. He supposes that all men are equal in everything, that they have the right to maintain that equality against all superiority of every kind, and that a majority of votes creates and extinguishes all rights. This sophist proposed to establish "liberty, equality and fraternity"; but the French Revolution which he had helped to provoke destroyed all liberty, so far as possible reduced all men to the level of the ragged rabble (sans-culottes), and slaughtered its victims by the million.

The founders of the American republic asserted the political equality of all men, but at the same time they maintained the inequality of powers and rights acquired. John Adams says:

"That all men are born to equal rights is true. Every being has a right to its own. But to teach that all men are born to equal powers and faculties, to equal influence in society, to equal property and advantages through life, is as gross a fraud, as glaring an imposition on the credulity of the people, as was ever practiced."

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In his Encyclical on the labor question Leo XIII shows that compulsory communism is unnatural, unjust, ruinous and tyrannical.

It is not natural for people to sacrifice what they have produced or improved by the sweat of their brow. They hold it as dear as life, and would defend their possessions at the cost of their blood. It is not just to deprive a man of the fruit of his labor. The cultivation of the soil alone makes it valuable, consequently the increase of value belongs to the man who first created this value or to his heirs; he owns the land that he made productive.

To have all the business of the whole country controlled and managed by the government would either cause unexampled disorder or necessitate unprecedented tyranny. Either there would never be an end of the quarrels about the distribution of work and its proceeds; or there would be an unbearable tyranny, in which the commune would prescribe hours of work and rest, the kind of food and recreation, and so on. All men would become the veriest slaves; they would simply be parts of a vast machine, with the motions of which they would have to move, just as a convict must keep step in a treadmill.

III. SOME SOCIALISTIC EXPERIMENTS.

In the twelfth century of our era, a communistic experiment was made in China by Wang Cang Tse. The reformer thus expressed his plan:

"In order to prevent the oppression of man by man the State should take possession of all the resources of the Empire and become sole master or employer. The State should take the entire management of commerce, industry and agriculture into its own hands, with a view to succoring the working classes and preventing their being ground to the dust. The only people who can suffer are usurers and monopolists. What great harm wonld there be in putting an end at last to the exaction of those enemies of the people?"

In accordance with these views, tribunals were established throughout the empire which fixed the price of provisions, imposed taxes on the rich for the benefit of the poor or unemployed laborers, assigned to each farmer the land to be worked and the kind of seed to be sown, and gave seed to be returned after harvest. Soon the people

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of China were plunged into an abyss of misery; and after a few years the system became unbearable and the communists were driven out of the country.

The Manicheans (third century), the Albigenses (thirteenth) and the Anabaptists (sixteenth) advocated a general communism, and wherever they prevailed they overthrew society, property and the family. They were fanatical revolutionists, respecting no powers and no rights and no morals, who laid the country waste and could not be made to respect others except by force of arms.

In France the Saint-Simonians, in 1830, and Fourrier, in 1832, made communistic communities, which failed financially. In 1883 there were in the United States eight communistic societies, divided into seventy-two separate communities, with about five thousand members, including children. These are little societies, even as compared with the Catholic religious orders, containing many thousands of persons living in a happy common life.

The modern Communists do not recommend community of goods to those who are willing to adopt it, but demand its enforcement by legal means, or, if that is impossible, by revolutions; and they threaten the world with unheard of calamities.

Lasalle, a Jew of high intellect and education, was "revolutionary in principle", that is, he aimed at the overthrow of he present order of things at any and all costs. He was twice imprisoned for his treasonable agitations. He said to the people:

"The first French Revolution was a revolt of the third estate against the crown aud the privileged classes. The third estate, the bourgeoisie, converted itself into a privileged class: plutocracy took the place of aristocracy. The Revolution of 1848 was the beginning of the revolt of the fourth estate, the working classes, against the privileges of the third. What is the State? You, the working men, are the State! You are nintysix per cent of the population. All political power ought to be of you, and through you and for you."

Karl Marx, a still more famous socialist, boldly acknowledged that it was the aim of the German socialists to "excite hatred and contempt for all existing institutions. We wage war against all prevailing ideas about religion,

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State, country, and patriotism. The idea of God is the keystone of a perverted civilization, and it is needful to sweep it from the face of the earth."

In 1864 Lasalle founded in London the "International Workingmen's Association", which soon became powerful and threatening. But the Franco-Prussian war divided the French and German laborers, and the breaking out of the Commune at Paris frightened the English members, who were more conservative. It was in 1870, when Paris was still at the mercy of the Prussians, that the Communards seized the power and delivered themselves up to outrage, pillage and carnage.

The Terror of 1793 raged again in the French capital. Churches were pillaged and hostages taken. When the army conquered the city, the revolutionists burned the principal monuments and shot the hostages.

The Nihilists are the Russian Communists. Nihilism or Annihilationism is wild, terrible and desperate in its methods. It has women as well as men among its exponents and agents. Bakunine was one of its foremost prophets and leaders. In 1857 he was condemned to perpetual banishment in Siberia. After twelve years of suffering he escaped with no other plan than that of destruction. He says:

"We declare that the forms in which our activity ought to express itself may be extremely varied: poison, poniard, knout, the Revolution sanctifies all without distinction. Pan-destruction is a series of assassination, bold or even mad enterprises, horrifying the powerful and dazzling the people, till they believe in the triumph of revolution."

Although the Communists have never as yet been able to carry out their plans, except for a few weeks at a time, they have already startled the world by the horror of their deeds. One need not be a prophet to say that some day they will pile up more ruins than the Hun and the Norman, the Mohammedan and the Revolutionist ever did. In a few weeks they destroyed the finest monuments of Paris, and reduced that most civilized city into a state barbarism and that was only a band of Parisian fanatics. The people as yet have never been atheistic not even in the worst phases of Pagan times; but if they ever be robbed

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of all faith, woe to society! With the terrible engines of destrution, they will outdo the monsters of the French revolution, and level cities in a day.

IV. THE ONLY SAFEGUARD.

In his Encyclical on the labor question, 1891, Leo XIII points out these threatening evils, saying: "The momentous seriousness of the present state of things just now fills every mind with painful apprehension. All agree that some remedy must be found, and quickly found." Then the Pope points to the means offered by the old Church, who settled the labor question in the Roman and the barbarian worlds, and she can settle it in ours. For she alone abolished slavery that crying shame of Paganism; there being more than four hundred synodical and Papal decrees in behalf of the slaves. If she suppressed slavery, serfdom and barbarian anarchy, she can suppress industrial slavery, pauperism and the consequent revolt of the masses.

In fact, the social and economic evils of the present day have arisen precisely from the disruption of that natural and Christian order of society, evolved under the fostering care of Holy Church during the Middle Ages. Protestantism and Liberalism have impoverished the masses, and created the plutocracy on the one hand and the proletariat on the other. Indifferent though they are to the miseries and degradation they have produced, they have generated in their own bosom the twin monsters of Socialism and Anarchism, which now threaten to avenge the outraged laws of social order by a fearful retribution. From the principles of civil affairs, equality, necessity and universal rule of the Pope the Socialistic notion of an omnipotent, politico-economical State, with absolute authority and universal ownership, is a logical conclusion that cannot be escaped, and if it could be established it would still more inevitably lead on to universal anarchy.

To meet these dangers the great Catholic Social Reform movement has arisen in Belgium, France, Italy, Switzerland and Germany, and is rapidly spreading to other lands. The Catholic Social reformers agree with the Socialists and Anarchists that the existing system is unjust

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and unnatural, and that there is pressing need for the freeing of the people from the clutches of the money-power. But they steadfastly maintain that this end is to be attained not by creating an all-absorbing State despotism, as the Socialists propose, or by the complete obliteration of all authority of every kind, as the Anarchists dream, but by the restoration of the true and normal order of society under the aegis of religion: The full recognition of every form of authority spiritual, intellectual, esthetic, social and economic, the restoration of the family and the economic group to their original dignity and autonomy, and the perfect enforcement and protection of the several rights, privileges, duties and responsibilities peculiar to each state, condition, function, degree and organic element in the body-politic. The Catholic Church demands the solution of all social and economic problems by the intelligent application of the the principles of distributive and commutative justice and of the laws of Christian charity to the special conditions of the time and place. The aim of this great movement is in the words of the apostle of the gentiles: "in the fulness of time to reestablish all things in Christ". (Ephes., 10). Its watch-words are: "Back to Christ!" "The reconstitution of society in the light of the Eternal Gospel!" "Jesus Christ must conquer, reign and rule, throughout all the world and in every department of life thought and life!"

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CHAPTER FORTYFIFTH.

RALLY AROUND THE PAPACY.

> The Stone which the builders rejected the same is become the head of the corner. Whosoever shall fall upon that Stone shall be bruised, and upon whomsoever it shall fall, it will grind him to powder. LUKE XX, 17, 18.

I. EFFECT OF INFIDEL PERSECUTIONS.

THE Protestant spirit of revolt penetrated even into Catholic lands. The governments endeavored to estrange the people from their spiritual father, and discouraged the frequent communication of the Bishops with the Sovereign Pontiff. Catholic countries had become indifferent towards the Vicars of Christ; but the fearful persecutions carried on by the infidels renewed their interest and their attachment. When the Freemasons not only created a radical schism in the Church of France, but also attempted the overthrow of the Papacy, killing, chaining, robbing and imprisoning the Roman Pontiffs, the people returned with enthusiasm to the side of the Vicars of Christ, and the Bishops, convened in the Vatican Council, proclaimed them infallible in matters of faith and morals.

II. PIUS VI KILLED BUT REPLACED.

In France the Revolution took all the Church property, made a schism from Rome, and persecuted the Catholics with a Satanical hatred. Pius VI (1775—'99) protested in vain. When Napoleon's victories opened Italy to the French armies, the Pope was twice attacked and subjected to a heavy ransom. A third time his capital was taken and a republic proclaimed, on February 15, 1798. Five days later the octogenarian Pontiff was cast into an old carriage and taken out of Rome on a dark and stormy night without notification of the place of his exile. For

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more than a year he was watched by guards day and night, and driven from one city to another. On March the 29th, during severe weather, he was ordered across the Alps, and for four months taken from one French province to another, staying in hamlets and villages and stopping at the most wretched inns. Finally, as the Freemasons intended, he died from fatigue and exhaustion at Valence, in 1799. It was by permission of Providence that the Holy Pontiff was brought to the land of anarchy and persecution, to pray for the frenzied but misguided people.

The Freemasons cried with one voice: "The Pope is dead! No other Pope can be elected. The Church without a head cannot live! Our reign is establisbed forever!" Indeed, their armies occupied Italy and the Cardinals were all in exile or in prison. But Divine Providence watched over the bark of Peter, and gave a temporary victory to the coalition of the powers of Europe, which drove the French out of Italy. All of the governments of Europe, whether Catholic, Protestant or Schismatic, wished for another Pope, to oppose the ravages of infidelity. Thirty-five Cardinals, hastening from their places of exile, assembled at Venice and chose as Pope the broadminded and charitable Cardinal Chiarimonti, who took the name of Pius VII.

III. PIUS VII ENSLAVED BUT LIBERATED.

In 1799 Napoleon Bonaparte made himself the master of France, with the title of First Consul. He restored the public offices of religion as a means of facilitating the task of government, but he exacted many sacrifices from the Church and revived the old "Gallican claims". He became Emperor in 1804, and summoned the Pope to Paris, to solemnly crown him. Pius VII (1800—1823) went thither, notwithstanding the displeasure of all the other governments of Europe. Napoleon retained him for a whole winter in Paris, in the hope and for the purpose of inducing him to fix the Papal residence at the French capital, so that he could use the Popes as instruments for the control of the Catholic world. But Pius returned to his post of

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duty at Rome. Several demands were made upon him by Napoleon which he was obliged to refuse. In 1808 therefore, the Papal States were invaded by the imperial forces, and the following year Rome was declared a part of the French Empire. Napoleon was then at the zenith of his power. He had defied all the coalitions of Europe. He had destroyed thrones and built up kingdoms. Of worldly weapons the Pope had none, but he had the Divine power to bind and to loose. He issued a Bull of Excommunication against the authors, abettors and advisers of the robbery. All Europe applauded the courage of the old man; while Napoleon sneeringly asked: "Does the Pope think that his sentence will cause the arms to fall from my soldiers' hands?" During the night of the fourth of Jnly a French general penetrated into the apartments of the Pope, demanding his abdication of the sovereignty of Rome under threats of imprisonment. The heroic Pontiff answered: "*Non possumus:* We cannot, we will not, we must not cede what is not ours. The Emperor may cut us to pieces, but he will never get our abdication."

Pius VII was taken from city to city and kept in prison at Savona for three years, without pen and ink, without book or friend. Finally he was brought in an almost dying condition to Fontainebleau, where he was obsessed by courtier-Cardinals and by the Emperor himself with solicitations to give up part of his power. Pope Pius made as many concessions to the imperial government as his conscience would allow, but threats and promises and hardships were alike unavailing to induce him to go one step further.

Meanwhile the arms had literally fallen from the hands of Napoleon's soldiers, benumbed and frozen in the wilds of Russia. The armies of Europe were invading France, and Napoleon, having retired to Fontainebleau, was forced to sign his resignation in the same room where two months previous he had wrung the extremest concessions from the Pope. The fallen Caesar went to die on the rock of St. Helena, while the triumphant Pontiff returned to the Eternal City amid the applause of the whole world.

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IV. PIUS IX DESPOILED BUT EXALTED.

The Freemasons proposed the unification of Italy, in order to arrive at the suppression of the temporal power of the Popes, which they vainly imagined would soon enable them to annihilate their spiritual power. They multiplied under the name of Carbonari and played upon the patriotic feelings of the Italians to excite them against their local rulers and against the princes of Austria. But they were kept in check by the energy of Gregory XVI (1831) and the power of the Austrian Empire. His successor Pius IX (1846—'78), young and generous, favored an Italian federation, reorganized the government of the Papal States on a popular basis, and granted an amnesty to all political prisoners. But the Freemasons demanded a war against Austria, and upon the refusal of Pius IX they declared him a traitor to his country. Mazzini stirred up a revolution in Rome, with the aid of the released criminals and imported malcontents, and established an infidel republic, 1848. The Pope fled to Gaeta, and was soon restored by France and Austria, which left a garrison to defend him.

The wily Cavour became prime minister of the Piedmontese prince Victor Emanuel, King of Sardinia, he proposed to overthrow the other Italian governments for the benefit of the House of Savoy. In 1859 and 1860 Freemasonic plots and a favorable combination of political events allowed him to seize the north and south of Italy and to threaten the Papal States. A band of Catholic young men from all countries hastened to the defence of the Holy Father, but these "Papal Zouaves" were crushed at Castelfidardo by an army ten times larger than their own. Four-fifths of the Papal States were incorporated at that time in what has since called itself the Kingdom of Italy. The Catholic peoples of the whole world offered Peter's Pence for the support of the general government of the Church, thus despoiled of its revenues, and 12,000 fresh zouaves came from every corner of the world to guard the remnant of the sacred territory. In 1870, however, that was also taken, and Pius IX found himself

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under the power of the treacherous usurper and his Freemasonic cabinet. The monasteries and convents were robbed on a tremendous scale, and the works of art, sold for the benefit of the Freemasons, were bought up by Jewish speculators.

The captive Pope was one of the greatest who ever reigned. No Roman Pontiff has ever ruled longer, or convened more Bishops around his person, or reëstablished more Hierarchies, or canonized more saints, or condemned more false doctrines. In 1864 he fearlessly denounced the great heresies and errors of our times, enumerating as many as eighty in his famous Encyclical and Syllabus. In 1867, on the occasion of the centenary of St. Peter, five hundred Bishops surrounded the throne of his successor, and the holding of an Ecumenical Council was decided on.

On the feast of the Immaculate Conception, 1869, Pius IX solemnly opened the nineteenth Ecumenical Council at the Vatican, with 719 Bishops, Abbots and Generals of religious orders present, which number later arose to 769. Two dogmatic constitutions were passed: The first affirms the existence of a supernatural order, and the second the infallibility of the Pope in official definitions on questions of faith and morals.

The first was a condemnation of the modern infidels who wish to reestablish Naturalism or Paganism. The second was the answer to the modern Liberals, who wish to curtail the power of the Church in order to extend their own. That prerogative of infallibility caused alarm to the governments, but it had been recognized by the Bishops and by the faithful in general in all ages. Only one-tenth of the Fathers of the Council wanted to postpone the definition of this article of faith to a time more opportune, for fear, they said, that it might be an occasion of scandal and schism. Cardinal Manning says: "Setting aside that one question of opportuneness, there was not a difference of any gravity. Never was there a greater unanimity than in the Council."

All the Bishops accepted the decision with ready loyalty. There were forty German priests, with here and there one in other lands, who fell away on this occasion, and organ-

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ized the sect of the so-called "Old-Catholics", but even the learning of Doellinger and the eloquence of Hyacinthe could not avail to keep it up.

The greatest tribute paid to the proclamation of the dogma of the infallible teaching office of the Roman Pontiffs was the rage of the Freemasons and the unavailing persecution they inaugurated through the instrumentality of the powers of the world. It was the spiteful gnashing of Satan's teeth against the glorification of the Vicar of Christ. The Freemasonic governments protested against what they ignorantly or maliciously called a "new privilege" of the Popes. The infidels of France expelled the religious, the Protestants of Germany, inaugurated the Kulturkampf, and the Freemasons of Italy seized the capital of Christendom, and plundered its treasures.

When Pius IX died the Freemasons were still raging and foaming against the Pope, that "idol in the Vatican", that „eternal enemy of all improvements", as they said; and once more they determined to silence his voice, to annihilate his influence, and exterminate the Catholic Church.

But God had prepared another Leo to confound the modern Huns, who do not advance with material weapons in broad daylight, but who hide under the cover of a science falsely so called, and a whole series of kindred impostures. This great champion of God and civilization was no other than Leo the Thirteenth, which future generations will surname the Wise.

V. LEO XIII, A PRISONER, BUT HEARD THROUGHOUT THE WORLD.

Endowed with a lofty genius, trained by assiduous study, and matured by extensive observation, Leo XIII (1878) entered the field of science and diplomacy against the enemies of Christ, and gained their respect while frustrating their aims. By numerous Encyclicals he cleared away the prejudices against the Church, and pointed out the way to true progress and the dangers that threatened it; and by skilful negotiations he gained the confidence of even the most hostile governments.

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It was repeated on all sides that the Church is the enemy of science, civilization and liberty. Pope Leo issued luminous documents to throw light on the most important questions of the times, and to expose the brazen lies, the false theories and the deceptive aims of Freemasonry. He proved to honest minds that the Church is the greatest benefactor of the race, and ever marches in the van of progress. He showed her as the queen of science, the mother of civilization and the nurse of liberty. No Pope has ever shed so much light on the burning questions of the day; none has ever put within the reach of all the people so great an amount of sure and precious information on such a variety of subjects on which the rest of the world is at variance.

The governments mistrusted the power of infallible teaching vested in the Bishops of Rome. Leo convinced them that they had nothing to fear on that score, the Pope having no right or power outside the sphere of faith and morals, and only resorting to formal doctrinal definitions, to which alone the prerogative of infallibility is attached, when all other means of teaching have been exhausted. His broad policy distributed the honors and the influence of the Church to men of all nations, and thus excited a new and worldwide interest in her welfare. By nominating Cardinals from the most distant and the most hostile peoples, and canonizing their saints and martyrs, he showed that they too had a claim in the Universal Church, and thus drew them nearer to the See of Peter.

By his affectionate appeals to the Christians separated by schism and heresy, he effectually promoted the yearning for the reunion of Christendom.

His skilful diplomacy carried on negotiations with the most unfriendly governments and established cordial relations with them. Bismarck himself in the end granted partial liberty of conscience, and chose the Pope as arbiter in the quarrels between Spain and Germany concerning the Caroline Islands. Although a dethroned prince, Leo XIII is the accepted leader of princes and nations, and exerts an immense influence over all Christendom.

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If Leo XIII has the science of a philosopher and the skill of a diplomat, he has also the piety of a monk. He takes time to write encyclical sermons on the Rosary every year and to say his beads every day. It is from Heaven that he asks counsel and strength, and that he has received that extraordinary wisdom which has reconquered to the Papacy the reverence of the whole world.

VI. SOLEMN ANSWER OF CHRISTIANITY TO LIBERALISM.

The Protestants had declared an irreconcilable war against the Papacy, without avail. The Freemasons are animated with the same spirit, but they have only bruised their own heads against the Rock on which Christ built His Church. They hastened that most sublime moment in modern history when the representatives of the Universal Church, the Bishops gathered from all over the world in the Council of the Vatican, set their solemn seal upon the Apostolic doctrine, which no one until modern times had ever been rash enough to impugn, that the Roman Pontiffs are infallibly protected by the Holy Ghost in their formal decisions on matters of faith and morals for the benefit of the whole Church. To this solemn decision of the official judges appointed by Christ to speak in His name, there was a unanimous response from the 259,000,000 Catholics spread over the face of the earth, recognizing the infallible teacher given by Heaven, and thanking Christ for the gift of such precious light in a world questioning everything and fast returning to the errors and vices of Paganism.

What does it matter that the enemies rage, provided that they are outside of our camp? When the Catholics are united and faithful they can never be overcome.

All the rage and frantic efforts of the Freemasons entrenched in the high places of the world have only the one most desirable effect of separating the camps of truth and error more completely: Of withdrawing the Catholics from the corrupting influence of Liberalism, grouping them around the Chair of Peter, and saving all well-meaning Christians from the ravages of infidelity. If the Freemasons have succeeded in politically ruining the Catholic

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nations, they will never succeed in ruining the Catholic Church, for our Lord has sworn that "the gates of Hell shall never prevail against it". The Lord of Hosts laughs at the threats and the efforts of the children of darkness, and in the course of centuries he will use them to exalt His Church, just as He used the Protestant Revolt to show that all the rage of the world cannot uncrown his Vicar on earth, or despoil him of his God-given powers and of his prestige among the people of every clime.

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Chapter Fortysixth.

THE VICARS OF CHRIST.

I will give to thee the keys of the Kingdom of Heaven. MATTHEW XVI, 19.

I. ONLY CLAIMANTS OF PETER'S KEYS.

THERE is only one line of Bishops who claim to hold the keys of the Kingdom of Heaven. These are the Bishops of Rome. Their life-sized portraits are engraven in imperishable mosaics in the great basilica of St. Paul's Without the Walls, with the exact dates of their accession and their demise. There have been two hundred and fifty-nine legitimate Popes, and four others of doubtful claims have also been allowed a place in the series. On an average each Pontiff has reigned seven years and three months. Twentyfive reached twenty years, and only two twentfive. Were they the Vicars of Christ, holy and beneficent, like their Master? They have been, beyond all question, the best princes, the wisest rulers and the greatest civilizers that the world has ever seen.

II. THE BEST OF PRINCES.

The mode of Papal election is calculated, humanly speaking, to secure the best man in Christendom. In the beginning, when the Roman Christians were few and all were fervent, they were all entitled to a voice and they elected none but saints. Now seventy Cardinals, the most distinguished and virtuous prelates of the Church, constitute the electoral college. At the death of a Pope they gather in solemn conclave, and remain in a locked hall, to be free from worldly influences, until they have chosen a new successor to the Blessed Apostle Peter. They have separate cells and hold no unnecessary private communications, but commune with God alone, who inspires them to elect the man destined by Providence. Several of the Popes were elected by enthusiastic acclamation.

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History testifies that the Popes have usually been holy men. More than one-third practiced virtue in a heroic degree. Eightyfour have been canonized, and at least four others might well be so. Thirtyfive were put to death for the faith—thirty by the Pagans, four by the Arians and one by the Eutycheans. During the three first centuries the Chair of Peter was, as it were, a scaffold for its incumbents, and at all times the tiara has been a crown of thorns for its wearers.

Where else is there such a long line of princes who were models for their subjects? Power and glory seem to turn the heads of rulers; seduction and flattery ensnare their hearts. Even most of the kings of the people of God under the Old Covenant turned bad after their accession to the throne. Here the humblest man is made the greatest ruler on earth. A swineherd, a son of a carpenter, a begging monk, ascends the most glorious of thrones, and still he remains humble and styles himself the servant of servants.

Luther claimed that the Popes are Antichrists, and the Centuriators of Magdeburg maintained that there had been thirty bad Popes and hence drew the conclusion that the Roman Pontiffs could not be the Vicars of Christ. But if that number were true it would not prove that the Popes as a class were bad men, and still less that they were not the visible heads of the Church. Where is the Protestant to say that the Apostles could not be the representatives of God because there was a Judas among the twelve? Where is the Christian to say that the progenitors of Christ as given in the Gospel could not have really been his ancestors because at least four notorious sinners are mentioned among them? Thirty was the number claimed at first by the bitterest enemies of the Popes. But historical investigations have cleared almost all of them from the charges laid against them. Today no true historian would condemn the lives of more than six Popes, and some great Protestant authorities accuse no more than three, while others equally great altogether exonerate even two of these. These men of doubtful character were not permitted by

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Providence to reign long, or to promulgate any error. They were recognized by Catholics as the Vicars of Christ, an evident sign that the Church does not depend on the virtues of men, but on the Providence of God. Moreover, their worst enemies must admit that these Pontiffs, questionable as to their own personal conduct, were still the best statesmen, or the most generous and enlightened patrons of art and letters, of their times.

III. THE WISEST OF STATESMEN.

The Popes have formed the most heterogeneous and yet the most coherent empire that ever existed. They have united and kept together 259,000,000 men of the most diverse origin and the most opposite interests. They have no army with which to conquer the nations, or garrisons to keep them in subjection. But they have the Divine mission to convert all the world to Christ, and they are endowed with the prerogatives of infallibility and of primacy, in order that they may maintain the people of God in one faith and one obedience. Their spiritual conquests stretch farther than all the armies of Alexander, Mohammed and Napoleon were able to go; their empire extends far beyond the confines of those of Augustus, Charles V and Victoria.

The Popes have built up the most cosmopolitan of empires. Under their direction the unarmed messengers of Christ went to every tribe and every nation, and they won them for their master wherever they were not shut out or driven away by brute force. There never was a worldly prince, philosopher or prophet whose sway passed beyond the boundaries of his own nation, unless powerful armies led the way. The Popes were the first and only rulers who bridged over nationalities and through persuasion alone united peoples of different origin and different character. They themselves have belonged to fourteen different nations, and all alike worked with zeal and success to extend the reign of Christ to the ends of the world. There are in the series one hundred and four Romans, one hundred and four Italians, fourteen French-

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men, nine Greeks, seven Germans, five Dalmatians, five Asiatics, three Africans, three Spaniards, one Hebrew, one Thracian, one Fleming, one Portuguese, one Candiote and one Englishman. The Romans and Italians have naturally been the most numerous, because they belonged to the nationality which they were to govern as temporal princes, or over which they were to hold direct spiritual sway—the Popes being not only Bishops of Rome, but Metropolitans of the Roman Province (with the incumbents of the six Suburban Sees as suffragans) and Primates of Italy. They are also better trained in the methods of the Holy See, and endowed with that practical talent for administration which enabled the Romans of old to rule the world so successfully.

The Popes maintained the Christians in unity, notwithstanding the terrific strifes introduced by schismatics and heretics. Ambitious prelates and princes attempted to divide the Church of Christ, by detaching parts of it from the Center of Unity and subjecting them to their own power. But they signally failed, or if they seemed to succeed they clipped off only rotten and decaying branches, which could bear no fruit.

There have been in round numbers about fifty schisms; a very few of them are still in existence, to the great detriment of their adherents, even on this earth.

There have arisen about thirtythree antipopes, who taken collectively, covered a period of one hundred and seventy years.

During the ninth and tenth centuries, the princes of Tusculum and Tuscany controlled Rome, and they placed their friends upon the See of Peter, either as Popes or antipopes.

Several emperors of Germany and kings of France endeavored to bring the Popes under their control. The Henrys raised up no fewer than seven antipopes; and Philip the Fair, by inducing the Popes to fix their residence at Avignon, prepared the way for a series of deplorable succession-troubles (1378—1417), which led to the development of theories derogatory to the prerogatives of the

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Holy See. But a great Ecumenical Council was held at Florence (1438—'42), where all the nations, not only of the West but also of the East, recognized the supremacy of the Bishops of Rome over the Universal Church.

The Roman Pontiffs kept the bulk of the Christians in one mind on the great questions which divide and disturb the rest of mankind. They formed committees of the most learned men to study the new and difficult questions of the times. During the Middle Ages alone they founded in Christian Europe sixtysix universities, which spread such a light on religion that for a thousand years no heresy of any consequence arose. Against the Greco-Syrian sophists and German rationalists they gathered the Bishops, the Divinely-appointed judges of faith, in Ecumenical Councils, which crushed these heretics by the weight of their authority and influence of their numbers. In our day so many errors are advanced that it is impossible to convene councils against all of them. The Vatican Council proclaimed what had alwas been believed: that the Popes are infallible in their decisions on matters of faith and morals. The Catholics have a judge competent to condemn any error liable to injure their souls, and they submit to his decisions with implicit confidence, knowing that they are infallibly guided by the Holy Ghost. The Protestants, on the contrary, give rise to every error, and cannot condemn or root out any one of them.

IV. THE GREATEST OF CIVILIZERS.

The most glaring historical lie which the Liberals have incessantly repeated is that the Popes are a hindrance to civilization and their temporal power a drawback to Italy. For the Roman Pontiffs were always the leaders in civilization, and precisely for this reason Italy was the most advanced land in the world. This fact Leo XIII showed in the first of his Encyclicals, and he has not ceased to inculcate it during all the years of his reign. The Popes are the fathers of civilization, as we have seen illustrated in innumerable ways. When the fierce Attila advanced with his wild warriors to destroy Rome, Leo the Great, vested in his pontifical garments, met him and his warriors

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and bade them turn back; and thus he saved Rome from utter ruin. When hordes of barbarians poured over western Europe, the Popes ordered the monks to snatch from the flames, treasure up and reproduce the monuments of ancient learning and taste, in order to preserve them for future generations. Thus the Holy Scriptures and the masterpieces of letters and the arts were preserved. Hardly had the barbarians settled down, when the Roman Bishops sent missionaries to convert, to educate and to civilize them. The Order of St. Benedict was the special instrument prepared by Providence for that great work, and it enrolled in its ranks all the life-forces of civilization. Every monastery and every church had to have a school; universities arose and great philosophers flourished in times hardly free from barbarian invasions.

The Popes were the protectors of the people against half-civilized princes. They were the arbiters of Europe, and settled many national and international troubles, and thus prevented many wars among savage and aggressive tribes.

The city of Rome reaped the most glorious fruit from their civilizing influence; she became the home of arts and letters, and to this day she is truly the museum of the world. When Constantinople fell into the hands of the savage Turks, many treasures of art and science were saved and deposited in the museums of Rome and Florence, and the Greek doctors found a hearty welcome in the city of the Popes. Thus for a second time did the Roman Pontiffs save the remnants of a dying civilization. The outcome of the Middle Ages was for Italy a renewal of letters and the arts, equal to that of the Age of Augustus, and it was called the Age of Leo X, that Pontiff being the great patron of the liberal arts. The Popes have advanced Italy more than a century ahead of the other countries. It is a singulary perverted public opinion which will dare to say that the Popes are a drawback to their country.

If the Popes made Europe, Mohammed unmade the rest of the civilized world. He carried on a perpetual warfare for the propagation of his sect, and he allowed

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the degrading slavery and polygamy which are a death-blow to the energies of man. Starting in 632, Mohammedanism sent its mighty armies, like the waves of the ocean, to the ends of the world. The Christian nations were young and divided, but the Popes united them against their common enemy. Urban II spoke so forcibly to the Christian warriors, that they became true soldiers of the Cross and formed a dyke against the Mohammedan deluge. For a thousand years did the Mohammedans threaten all Christendom, and for a thousand years the Popes stirred up Crusaders in defense of the Church of God.

The Popes alone produced and preserved Christian civilization. No schismatical patriarch or Protestant minister ever fully converted and civilized a single nation. No Greek emperor or Protestant prince crushed the Mohammedan monster. That was a struggle between the City of God and the City of Satan, and it was won by the Catholic princes under the guidance of the Popes.

V. THE CHRISTIAN WORLD'S DEMAND.

The world knows so well that the Bishops of Rome are the Vicars of Christ that all His enemies have turned their rage against them and all His friends have given them their love. The Roman emperors drove them to the lowest dungeons of the Mamertine prison, and the damp galleries of the catacombs. Greek, German and French emperors and Italian kings and demagogues have often cast them into prison or driven them into exile. Today the Freemasons have robbed them of their kingdom, and, so far as possible, of their independence in the government of the Christian world. But the Catholics have a throne for the Vicars of Christ. Constantine left them the city of the Caesars, Pepin gave them a kingdom, the Italian republics called them their leaders and the Christian states their arbiters. Today 259,000,000 of Catholics venerate them as their spiritual fathers, and they want to see them again independent upon the throne of Gregory VII and Innocent III.

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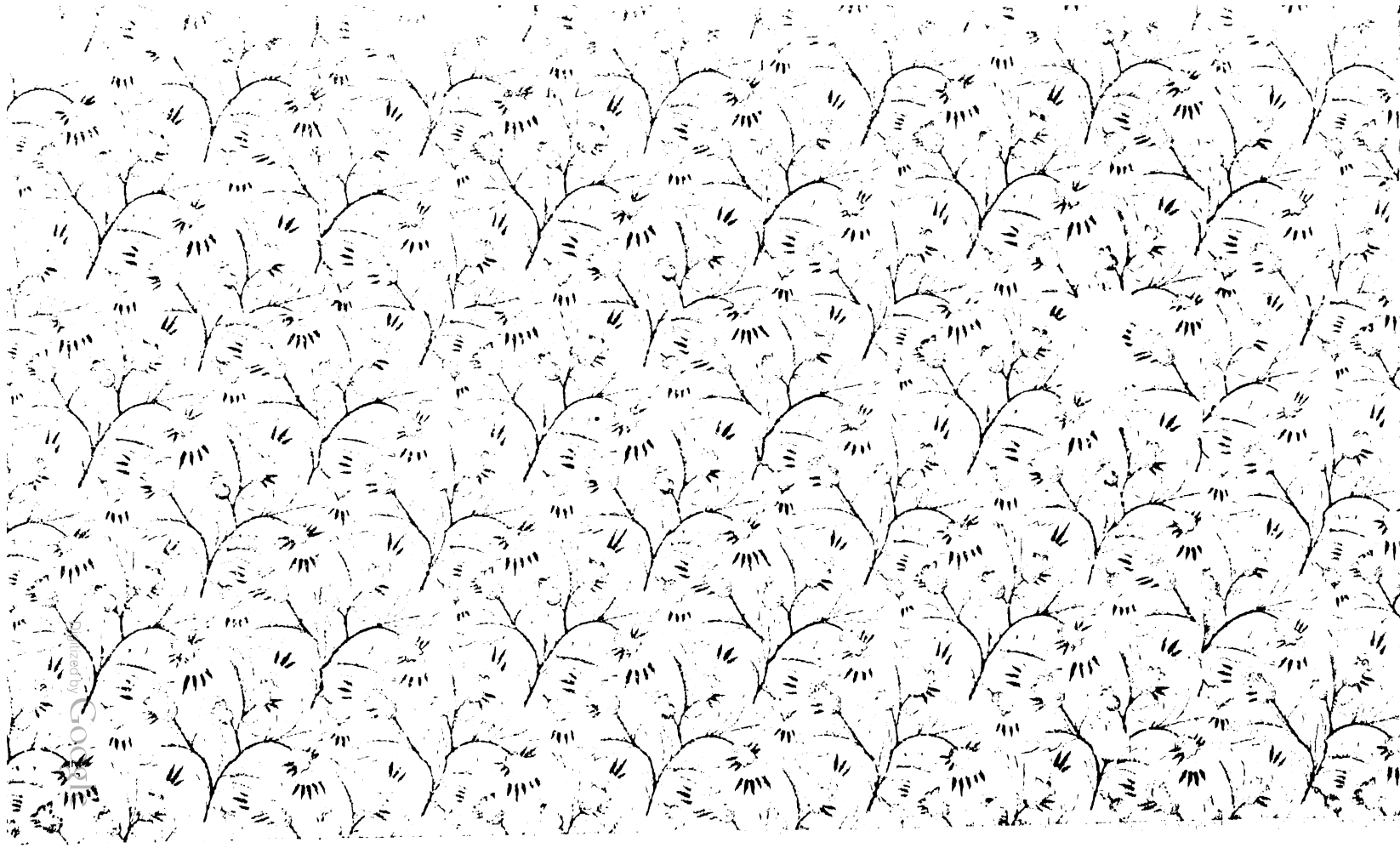

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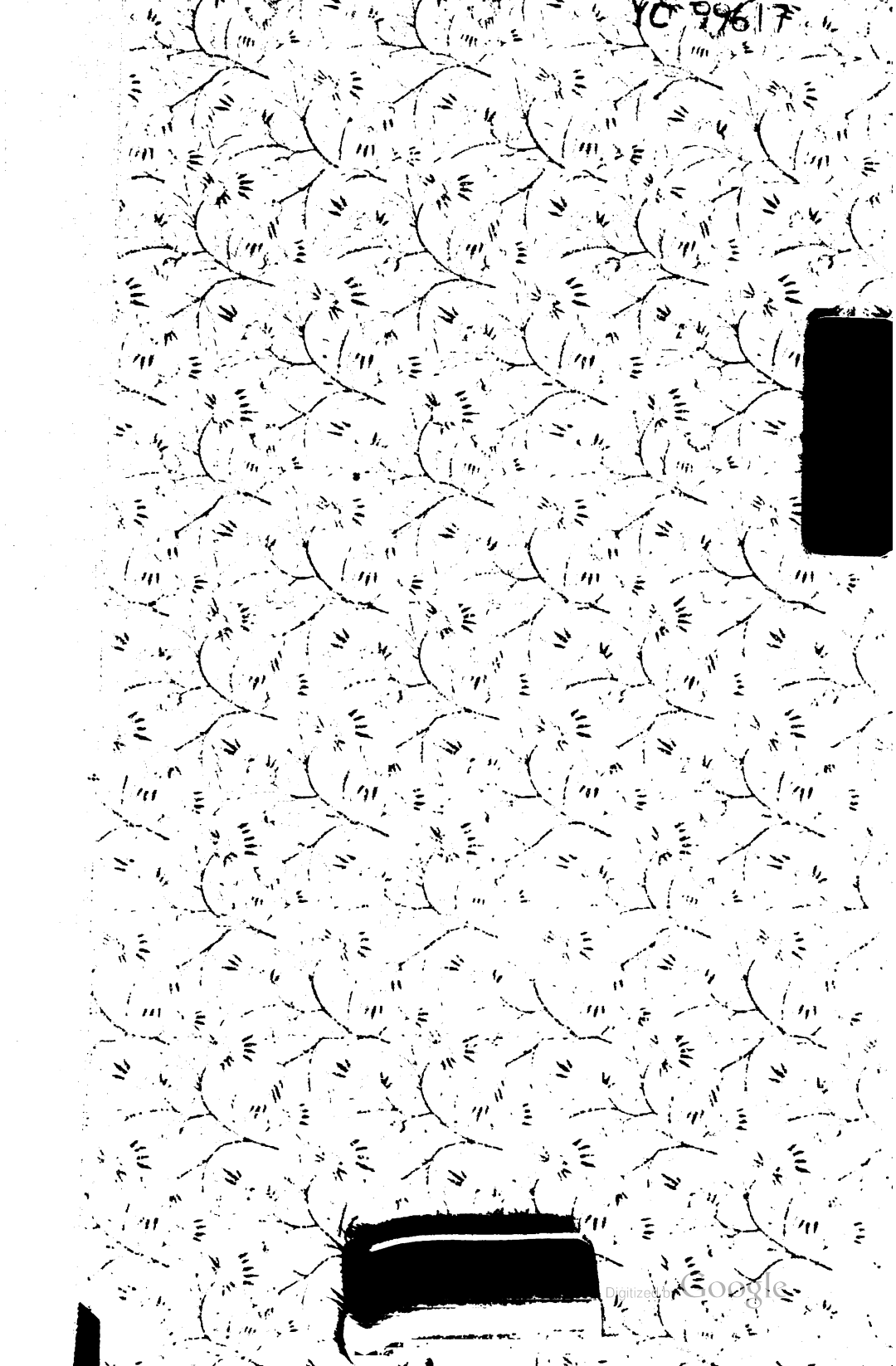

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